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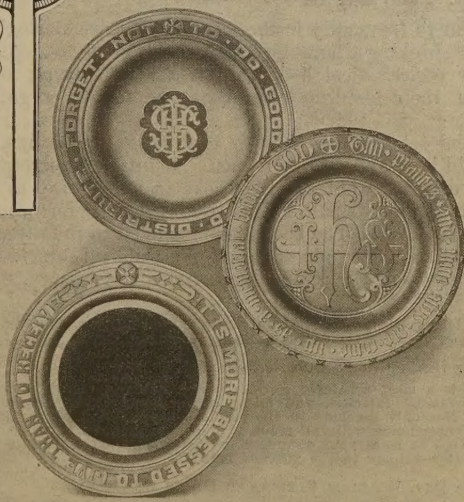
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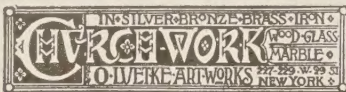
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"Resolved, That the clergy of the diocese be warned of the recurrence of these statements, and recommended to inform themselves of local conditions, and to make such friendly representations to the teachers as will secure to our scholars the enjoyment of religious freedom, in respect to the standards and history of their own Church, and,

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HE FEEDETH AMONG THE LILIES.

FOR WHITSUNDAY.

THE Holy Spirit came into the Church to sanctify her as a whole, and her members as individuals. He is with us to enable us to cultivate in the garden of the soul those pleasant fruits in which the Blessed Jesus delights. "My Beloved has gone down into His garden, to the beds of spices, to feed in the garden and to gather lilies." Snow-white lilies are the emblem of purity of heart, and the flower of the Annunciation. In Genesis we read that God walked in the garden at the cool of the day. Now, when each day is over, our Lord delights to come to our souls and see what fruits have been perfected, by the aid of the Holy Spirit, during the sunny hours.

In that wonderful chapter, the fifteenth of St. John, we read: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." And again: "I have chosen you that ye should go and bring forth fruit, and that your fruit should remain." No garden can bring forth fruit or flowers if it be neglected, and surely no soul would like to say at the last day, "Mine own vineyard have I not kept." To cultivate the fruits of the Spirit requires earnest and persevering work on the part of the individual, or no fruit can be brought to perfection. Then "Let us get up early to the vineyards, let us see if the vine flourish, whether the tender grape appears, and the pomegranate bud forth," and if "at our gate are all manner of pleasant fruits" (Solomon's Song).

The gardens must have sun and water, and we read "Thou, O God, sentest a gracious rain upon Thine inheritance, and refreshedst it when it was weary." Who has not seen a once beautiful garden during an August drought, when the parched ground could no longer sustain the life of the flowers, and when the lilies and the roses drooped wearily, shedding their velvet petals, and the pansies and carnations withered up and died? Then, when at the close of a sultry day a welcome shower came up, what a change was wrought upon the face of nature, and how the thirsty soil drank in the cooling water, and revived the drooping flowers, effecting a complete transformation!

What are these fruits of the Spirit which the soul must bring forth in order that our Lord will wish to walk in our gardens at the close of day? They do not appeal to the children of this world, for they are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, patience, modesty, temperance, and chastity. They are retiring and hidden flowers, and will not be sought after by the lovers of notoriety and display, but are cultivated for Christ alone. In every garden the Cross must stand, and in the words of a devout Bishop, "How wonderfully we should cultivate the little virtues which grow beneath the foot of the Cross: humility, patience, kindness, forbearance, indulgence, calmness, good temper, pity, ready-forgiveness, simplicity, frankness. Such virtues are like violets growing in a shady nook, fed by the dew of heaven, and though unseen, shedding forth a sweet and precious odor."

There are certain things that hinder the growth of the fruit. In the parable of the sower we are told what some of these are: cares, riches, pleasures. But for all these the Lord provides a remedy. And "Every plant My Heavenly Father hath not planted shall be rooted up."

Finally comes the time when the harvest must be gathered in, and the autumn fruits and flowers must be laid at the feet of the Master. The angel of death will put in his sickle, the reapers will gather the golden sheaves into bundles, the day of the harvest will be over, and the long night of eternal winter will settle down upon the little garden plots, turning them into graves; but "such as are planted in the house of the Lord shall flourish in the courts of the house of our God." C. F. L.

IN common with the whole world we express our condolence with the mourners of the British empire. It would probably be too much to say that Americans had for Edward VII. that reverent affection which they so generally felt for his illustrious mother; but they respected him, and they recognized that his influence in world councils was always directed in the interest of peace.

Edward VII. will probably not go down to history as a great monarch, and the limitations which hedge about the modern constitutional king are such that he probably gets credit for much less than his real influence in public affairs deserves. The public seldom knows how that influence is exerted; but as Queen Victoria once stood, in all probability, between her ministers and the American government when war seemed almost imminent, so King Edward's personal influence appears to have been the chief factor in promoting cordial relations between England and France. We have not yet, unhappily, reached the day when we can rest secure that the political volcano over which European nations rest has become permanently extinct. The king of England may no longer be the personal ruler of the British nation but his influence upon that rule is a very real one.

King Edward's death would seem to have occurred at the most untimely moment during his whole reign, when a parliamentary revolution appeared to be on the verge of accomplishment. What effect that death will have upon the carrying out of Mr. Asquith's cherished policies, and what its effect upon the House of Lords, does not now appear.

But regardless of political questions, Americans tender to their nearest kin that sympathy which springs from their hearts. And they will pray earnestly for the blessing of Almighty God upon the reign of George V.

THE GREAT MISSIONARY CONGRESS.

IT is not too much to say that the great missionary congress which closed the year's campaign of the Laymen's Missionary Movement in Chicago last week reached high water mark in missionary enthusiasm. And yet enthusiasm was not its most conspicuous trait. There was very little of the appeal to sentimentality or the emotions. In a four days' session covering mornings, afternoons, and evenings, in which from four to five thousand men were constantly in attendance, enthusiasm could not have been sustained except by satisfying the spiritual and the intellectual side of men's nature. There was no one moment in which the audience was raised to such a pitch of enthusiasm as to be carried away from normal self-control. The speakers were less orators than men who had something to say and who stopped when they had said it. Whether they were missionaries from the field, who spoke from an intimate acquaintance with conditions in far-off lands; or members of missionary boards, who had long been students both of the different fields and also of the more difficult task of giving due perspective to different fields; or men who had travelled in order to inspect the work that the missionaries are doing, it was, throughout, a programme of experts. And it was an extremely informing programme.

The world problems which press upon us in the administration of Christian missions have seldom been so thoroughly presented. Few Americans realize, for example, the terrible rivalry that Mohammedanism has set against Christianity in the fight for the evangelization of Africa. Few realize that Mohammedanism has, in our generation, captured the Dark Continent in spite of the too-feeble attempts of Christian missions to win the continent for Christ. When Dr. Zwemer, who has given many years of his life to work in Arabia, said that Islam had won 54,000,000 converts in Africa north of the Equator, it was impossible not to feel a shudder at the menace to our religion and to our civilization that is involved. Every Mohammedan is a missionary, which means that more than a hundred million missionaries are seeking the extension of Islam. Nor are they content with oriental conquest, for they have made an entrance into South America and their books are read in the universities of Oxford and Cambridge. Can a lukewarm, divided Christendom, in which hardly one man in a thousand has the smallest sense of missionary responsibility, stem the tide? Will the history of St. Sophia be repeated in other lands?

But the story presented was by no means one of discouragement. The triumphs of the cross in Japan and in China

present a picture not only of Christian missionary zeal but also of success, while the Christian evangelization of Uganda and some other portions of central Africa proves that the African is not sterile ground for the religion of the Incarnate Son of God, if Christians will bring it to him. But the impelling need for the enormous expansion of our missionary institutions—evangelic, educational, and medical—came like an avalanche to men who had little perspective of what we are doing compared to what remains to be done. How infinitesimal are the accomplishments of all Christian missions added together compared with the needs of the non-Christian world! What mere atoms in the sands of infinite deserts are the mission forces which the Anglican Churches sustain!

WITH THE constant flow of oratory which lasted for four days—we had almost written "and nights," for one hardly had time to sleep—it is inevitable that some things were said to which Churchmen could not subscribe. Yet to suppose that we should all have held aloof lest our ears should be shocked by such sayings on the part of men who were terribly in earnest to win the world for Christ though they know not the gospel of His Church, could not possibly have been urged by men who participated. Fears that many had felt in advance were not realized, and those who felt unable to lend their support to the movement were the losers thereby. Indeed one will hear more unchurchly expression, and that in entire good faith, in a single morning's debate in General Convention or an hour's in the Church Congress than he would have heard in the entire four days of this wonderful congress. For this there were two reasons. First, there were very few controversial subjects broached. The problems in the field and the greater problems of obtaining intelligent support at home are not such as to favor divisions on ecclesiastical lines. There was seldom even a suggestion of sectarianism. But, secondly, there never before has been such an honest attempt to make it possible for all sorts of Christians to stand together. Every courtesy had been shown to the principles which Churchmen must maintain, and the "united Protestant Churches" idea, which many of us had feared, was totally absent from the literature and almost absent from the discussions. Indeed there was an embarrassment from the fact that no one's ecclesiastical connection was disclosed by programme or by introduction, and few were the speakers who betrayed it in the course of their remarks. One seldom knew the ecclesiastical affiliation of the man who was speaking, unless from outside information. This could only have been because they were picked men, who intended to repel no one.

And Churchmen were to the fore everywhere. The keynote to the whole congress was given by the Bishop of Chicago in his opening address—an address that probably aroused more expressions of approval than that of any other speaker. It is published in large part in this issue, from stenographic notes. Bishop Woodcock, Dr. Pott, and Lord William Cecil were other Churchmen on the programme, each of whom spoke most acceptably. Churchmen, not only local but from all parts of the country, were very plentiful in the audience, and comprised a large body of men when they met for their own conference.

And they were the right kind of Churchmen. They had not become Protestants by the force of overwhelming numerical odds, as might have been feared. They were able to participate in the congress and yet surrender none of their Churchly convictions, as was shown very conspicuously during a spirited but good natured debate in their own conference at Grace Church. This was possible because avowed Catholic Churchmen were a large factor in the attendance, giving very generally—of course with some exceptions—their hearty support to the congress. The danger which had been feared, that the Church would be represented only by its weakest section, and would thus be compromised by its own men, was, happily, averted. There will be no danger in this sort of gathering so long as Churchmen of deep Churchly convictions participate; but there would have been the gravest complications if these had held aloof.

One suggestion we venture to submit. If similar gatherings should be arranged in future, we ask that Churchmen on the platform will stand during the prayers, which will lead those on the floor to follow their example. To observe the distinctly Protestant practice of bending forward in one's seat during the offering of prayer was an unnecessary conformity to the customs of the Protestant majority, which would not have been asked of us. It is to be added that the entire assemblage always stood while the Lord's Prayer was said in

concert at the close of each session; and when, on several occasions, our own clergy conducted the devotions, the rythmical superiority of their liturgical language showed in clear relief. Churchmen should contribute to such occasions their reverential custom of standing or of kneeling during prayer, and we are confident that that contribution would be generally welcomed. And though it is impossible for the Churchly mind to be satisfied with the crudity of the long extempore prayers which are customary among our Protestant brethren, yet if these are viewed rather as devout meditations than as formal prayers they will grate less harshly upon our ears.

IT IS IMPOSSIBLE not to look ahead and seek to discern whether any new signs of the times have appeared in the eastern horizon such as should be interpreted by Churchmen. Without wishing to exaggerate an event that was so unprecedented in modern history as this missionary congress, we believe there are.

We venture to say, writing with much deliberation, that a new epoch is dawning in Christian history and that another page in that history has been completed and turned.

We are confident that, for weal or for woe, Churchmen are bound to be thrown into contact more and more with the forces of sectarian Christianity. We say this without expressing either a sense of pleasure or of foreboding. We desire rather to bear witness to what we believe to be a fact, and which no forebodings can change.

We believe that the problem of unity has advanced to a new stage. We have not been among those who have heretofore looked for a near culmination of that for which the Church has so earnestly prayed within the last generation. We seem now to see that unity is taking a place in the minds of men, as something that can practically be secured; and that "we can do it if we will" is changing to a conviction that "we can do it and we will."

The emphasis is no longer being given to the intellectual side; and there is a growing readiness on the part of the Protestant world, as that splendid statesman of the Presbyterian Board, Mr. Robert E. Speer, so well said, to stop dwelling upon the history of the past few centuries, and look ahead and upward. Bishop Anderson expressed the need admirably for a unity that will not consist of giving up but of giving; a religion of maximums and not of minimums. Bishop Woodcock pointed out that the Catholicity of the Church had once been sufficient for these things and would be again. The splendid applause that was given each of these speakers testified to a new spirit in the divided Christian world. It must have been evident to all that this unity could not be merely a united Protestantism but must partake of features greater and larger than Protestantism. A new possibility of unity on the basis of American Catholicity seems dimly to have shone as a bright star upon the eastern horizon. Oh, if Churchmen might only be large enough to forget the past few centuries also, and to hold aloft to the Christian world the banner and the ideals of an American Catholic Church!

The new stage of the unity problem is indeed fraught with serious perils. We predict that the time will come, perhaps not in the far distance, when in some great gathering there will be a sudden stampede of the laity toward immediate unity. Then will be required the coolest and the wisest men of the Church—men who can silently, in an instant, commend the events of the next few minutes to the guidance of the Holy Spirit, and themselves be perfectly collected and keep their hands on the helm. No one can say when or precisely how this crisis will come, but even now it seems to be in the trail of that strange heavenly visitor which is flying across the eastern horizon just before the dawn of the day. May comets really be portents, as past generations believed?

When that time comes, it behooves the strongest men in the Church to be there. That consideration would, if there were no others, seem to us sufficient to offset the hesitation which some have felt as to participation in a general missionary movement in which Churchmen must necessarily occupy different ground from that of most others. Yes, such joint assemblages, in which Churchmen must necessarily be in the minority, and in which, unhappily, their measure of missionary activity is much less than that of some other religious bodies, certainly have their dangers. Just because there are dangers, it behooves the strongest Churchmen to take the most active part in such movements, never forgetting their allegiance to the Church whose interests they must serve. Wellington did

not stay away from Waterloo, nor Grant from the Wilderness, because either feared danger to his nation. And still—

"Like a mighty army
Moves the Church of God."

It looks as though God had taken the Church at her word and was determining to give her the opportunity to answer the prayers she has uplifted for the unity of the Church. We cannot reverse the effects of our prayers; and those effects may crystallize into a real unity movement. It may come in our generation. Will Churchmen be able to measure up to their responsibility?

THE calamity by which Nashotah has lost two of its latest and most essential buildings must appeal to the sympathy of Churchmen everywhere on two grounds. First, the fact that the stewardship of the trustees is shown to have been abundantly fulfilled. By insurance and by fire extinguishers they had done what they could to protect the property committed to their care. Too often, when Church property is destroyed, a despairing cry goes up for help on the ground that it was uninsured. Why was it uninsured? Trustees of Church property must not thus fail in their stewardship. Nashotah Seminary loses, by this fire, only in that secondary and incidental way that can never be covered by insurance, though that is by no means inconsiderable. Unhappily there were personal losses, not large in amount but distressing to the losers, such as cannot be made good.

Second, irrespective of the fire, there was an immediate necessity for expansion. Nashotah is, so far as we know, the only seminary of the Church that cannot admit all the applicants that come to it. Some seventy students have been in residence during the past year. But the chief need for expansion is in order to provide properly for the library—one of the largest in the state. It is at present located in inconvenient and unsafe quarters. It is necessary that a fireproof building for it should be provided. There is need also for large common rooms in which the students may gather. It had been hoped that provision might soon be made for both these needs. Plans had been drawn for the erection of a suitable edifice for the purpose, which was to have been situated between the chapel and the house vacated last year by Professor Fosbroke. An appeal was to have been made almost immediately to the Church for funds with which to erect this building.

Now, of course, the plan changes—in so far as the hasty plans of the moment may be said to be mature. In rebuilding the structures that have been destroyed, it may probably be determined to consolidate the library idea with the plans that must be adopted to provide for the housing of the students. Whether so or not, Nashotah must have a sum sufficient to provide for this expansion, and it would be in every way deplorable if the amount needed must be drawn from the new endowment provided by Miss Donaldson's bequest. Will Churchmen promptly apprise the Bishop of Milwaukee, who is president of the trustees, to what degree they are willing to assist? The endowment fund, though splendidly enhanced, ought to be preserved intact. Every dollar of its income will be needed for the proper administration of the institution.

Nashotah never was more worthy of the support of the Church than now, and never before has had so large a number of students in attendance. We confidently trust that a new building fund of at least \$30,000 may be provided almost immediately.

IF public men of affairs in New York state could have heard the magnificent address of Robert E. Speer on the subject, The Impact of the West upon the East must be Christianized, we believe it would have occurred to very many of them, as it did to us, that Mr. Speer might be the best and most available man that New York could select for the senate in succession to Mr. Depew. Certainly Mr. Speer showed himself a statesman of high rank in that address; and it would be a great step forward if men of his sort might be found in the United States senate.

Does New York care for the suggestion?

OUR SINS, as fast as we commit them, are "engraven with a pen of iron, and with the point of a diamond." The evil words which flow from our lips are not altogether lost and scattered in the air; they do not pass away as if they had never been. Every one, even the idlest, is registered, and will be brought to account.—*Keble*.

BLUE MONDAY MUSINGS.

SOMETIMES good Churchmen are discouraged as they see how much darkness and error still survive within the precincts of our Sion; how many there are espoused to Gentile ideas, even in the priests' dwellings; how much of the wall needs restoration: and how the mockeries of Tobiah and Gashmu sway too many hearts that should be set solely on the great work that must be done. Against such discouragement, the great corrective is the study of history. Every age, since first the Church began, needed reformation: yet every age, seen in right proportion and perspective, was an age of faith.

There was put into my hands the other day a manuscript by a godly layman, with this heading: "Some Recollections of the Church About the Year 1860." It is too personal to reprint altogether; but some fragments of it may serve to encourage the depressed of to-day, in the reminder of what God hath wrought since those truly dark ages:

"The priest of Trinity Church, in our native town, served at the altar in a Geneva gown. Some of the parishioners were shocked when they heard that the surplice was worn by the clergy in New York."

"Good Bishop Eastburn disliked a cross on the cover of a Prayer-book, but I never heard of his objecting to a mitre carved on an episcopal chair. There is a mitre carved on his monument in Mt. Auburn. He had his own ideas of 'ritualism.' He was rector of Trinity Church, Boston, and would not allow his assistant to sit with a black gown on, in the sanctuary. He sat in a front pew."

"In 1856 St. John's Church was a small wooden structure, very plain within and without. The robing-room was back of the chancel, and was entered by a door at the side of the Holy Table. This door, on being opened, broke some of the Commandments painted on the wall. The Holy Table was a piece of wooden framework covered with a crimson cloth. When the Holy Communion was celebrated, it was covered by a white table-cloth, and the vessels were placed on the top. There was no credence. The Sunday services throughout the year were morning prayer, litany, and Ante-Communion, with the whole of the Communion service on the first Sunday of the month, Christmas, and Easter. The rector had morning services on Saints' Days, but gave them up after awhile. He had Friday evening worship in the winter, first in the church, then in a hall in the village, and then at his house. During Lent, a service was held on Wednesday mornings and on Friday afternoons, with addresses. Not a flower was seen in the church at Easter, or any other time, unless on coffins at funerals. There was no service on Ascension Day.

"The preaching was always from MS. A sermon case was as much a requisite for the preacher as is a hand-bag for a lady on a shopping-tour. With the assistance of the sexton the preacher, if he had read prayers in the surplice, robed himself in a black gown for the pulpit. Our rector wore a short cassock under his gown, not buttoned in front, and bands, which made his preaching-dress more becoming to him than the long surplice and black scarf of those days. He preached in his surplice on 'Communion Sunday' mornings, except that he honored Easter by preaching in the black gown, and changing into the surplice while the non-communicants were leaving. He preached what was called evangelical doctrine, mildly condemning novel-reading, card-playing, and theatre-going. Nothing was ever said in the pulpit about the Church, for fear that some person might be present who was never in an Episcopal church before and who ought to have 'an unadulterated Gospel' offered to him!"

"The eastward position was never taken by the priest at the Holy Table. He consecrated at the north side; and if any of the consecrated Bread and Wine remained after the Communion, it was left for the sexton to dispose of. Hardly any one knelt: the congregation comfortably bent, even when bidden make their confession 'devoutly kneeling.' Many women received the Holy Communion with gloved hands. I used to see one man put on his gloves just before going to the rail. The first time I received, the clergyman carried the chalice with black gloves on."

"Very few people from the meeting-houses ever came to church, excepting at confirmations, weddings, and funerals. On Christmas the rector invited 'any communicants of the evangelical churches' who might be present to remain and receive the Holy Communion with us."

"The Sunday school assembled an hour before morning service. The pupils had books of questions on the Bible published by the American Sunday School Union and used by all evangelical denominations. The library was small, with many books not suited to children. A few of the scholars went to the Unitarian Sunday school in the afternoon to get readable books."

with none to mourn—except, perhaps, that courteous contemporary, the *Episcopal Recorder*.

Yet I heard not long ago a story which seemed to belong to that extinct order, *mutatis mutandis*; and I set it down here to bear its witness against petty Churchmanship, which practices the invocation of prejudices and surely needs a special purgatory.

In the diocese of Dorset (to borrow a name for it) the Bishop announced that on visiting the parishes under his jurisdiction he would conform to the local ceremonial use, but that at diocesan services, such as that at the opening of the convention, he should follow that tradition which seemed to him best to represent the mind of the Church, *e.g.*, he should wear the ancient Eucharistic vestments, and the altar would have the two lights which symbolize the two natures of Christ, the Light of the World. The next convention had been appointed for a large church whose bondage to the traditions of 1850 was still unbroken. The rector called his vestry together, resolutions were adopted protesting against the Bishop's proposed conduct of the opening service in that church; and when, naturally, the resolutions proved ineffectual, the rector refused to take his place in the chancel on that occasion, and the vestry, I believe, stayed away altogether. It is notable because the rector has lately come to the fore as a protagonist of "breadth." Comment would be superfluous.

HERE IS a new tale, *ben trovato*, at any rate, from England. Mr. Asquith, some time ago, proposed to His most Religious and Gracious Majesty now, alas, laid to rest with his fathers, the name of Canon Hensley Henson as a candidate for a vacant see.

Dixit Rex: "Henson? O, dash it, No. I am still Defender of the Faith!"

WHO WROTE this exquisite poem? One who loves little girls can scarcely read it aloud, because of the lump in his throat, as he remembers Fanny, and Alice, and Josephine, and Louise, and many another darling small friend now numbered with God's saints in glory everlasting.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:5.

"Oh, what do you think the angels say?"

Said the children up in heaven;

"There's a dear little girl coming home to-day,
She's almost ready to fly away

From the earth we used to live in;

Let's go and open the gates of pearl,

Open them wide for the new little girl,"

Said the children up in heaven.

"God wanted her here where His little ones meet,"

Said the children up in heaven;

"She shall play with us in the golden street;

She has grown too fair, she has grown too sweet

For the earth we used to live in;

She needed the sunshine, this dear little girl,

That gilds this side of the gates of pearl,"

Said the children up in heaven.

"So the King called down from the angels' dome,"

Said the children up in heaven:

"My little darling, arise and come
To the place prepared in the Father's home,

The home the children live in."

Let's go and watch the gates of pearl,

Ready to welcome the new little girl,"

Said the children up in heaven.

"Far down on the earth do you hear them weep?"

Said the children up in heaven;

"For the dear little girl has gone to sleep!
The shadows fall, and the night clouds sweep

O'er the earth we used to live in;

But we'll go and open the gates of pearl!

Oh, why do they weep for their dear little girl?"

Said the children up in heaven.

"Fly with her quickly, O angels, dear!"

Said the children up in heaven;

"See—she is coming! look there! look there!

At the jasper light on her sunny hair,

Where the veiling clouds are riven!"

Ah! hush, hush, hush! All the swift wings furl!

For the King Himself, at the gates of pearl,

Is taking her hand, dear, tired little girl,

And is leading her into heaven.

PRESBYTER IGNOTUS.

FIFTY YEARS ago: yet how remote it seems! Now and then some anachronistic survival of that period attracts notice; but the state of affairs here pictured is gone forever, thank God,

TROY CHURCH CONGRESS

Troy, N. Y., May 10.

THE Church Congress opened with a celebration of Holy Communion this morning at 11 o'clock and with indications of a good attendance. The sermon was preached by the Rt. Rev. Arthur S. Lloyd, D.D., Bishop Coadjutor of Virginia.

BISHOP LLOYD'S SERMON.

"We see not yet all things put under Him, but we see Jesus crowned with glory and honor" (Hebrews 2:9).

These are the words of a man sorely beset, not only by the contradictions in his own life but by the persecutions that his friends endured; all made harder to bear by the sharp contrast between what they actually suffered and that they thought they had a right to expect. They had accepted Jesus as Messiah, anticipating the setting up of His Kingdom. Instead they found themselves subjected to new and intolerable trials as the result of their faith. Under these circumstances, perhaps nothing strikes one more in reading this epistle than the writer's apparent separateness from all that was going on about him. He writes as a looker-on rather than as one enduring with others the contradiction of sinners against themselves; and yet throughout is manifest that sort of sympathy and solicitude for his fellow-sufferers which nothing except actual experience could teach him. But there is never a note of uncertainty or discouragement. Rather does he treat it all as an incident, reminding them of their fathers who for the sake of their ideals had steadfastly endured like suffering. And he bids them wait, with the sort of assurance one might display who knows beforehand what the end will be. His desire seems to be to change their point of view. If they have been in doubt, fearing lest their ideals and clinging to them were responsible for their woes, he urges them to accept willingly their woes, since through enduring these patiently their ideals shall be realized. So he is marked as one of the great ones; for in all the ages the men who have led others to higher levels have been those rare souls who have seen what shall be hereafter so distinctly as to be set free from need for the support of those standards upon which their generation has been accustomed to lean. Here is the distinction between the seer and the unreasoning optimist. While the latter would persuade men to believe all is well in spite of the facts in the case, the first accepts the facts, acknowledging their importance and all they involve, yet refuses to be overmastered by them or discouraged. He meets them calmly as those things that are shaken, while he sets his face towards the things that cannot be moved.

So it becomes worth while to note the source of this man's serenity, to discover the conviction that made him able to be calm when others were dismayed. He states it in the words quoted just now: "We see not yet all things put under Him, but we see Jesus crowned with glory and honor." Nor is it difficult to understand why to him this is reason enough for being certain that all their suffering must end in joy. God had promised that the Incarnate One should be Ruler in that Kingdom in which all things should be subject unto Him. Christ risen from the dead is the sure witness of that promise's fulfilment. He is the Revelation of what this chaos shall end in. He is the rational basis of human hope. He is the unanswerable argument for No-Surrender. Hence the serenity of the man, pressed and goaded though he was by the contradictions of his time; calm on account of the certainty gained through the inspiration of the Holy One. His gaze had rested on the things that cannot be shaken, concealed though these were by the dark shadow of the things that must be removed; and seeing, he was appalled by nothing that men could do to him. Now he would impart to others the strength he had received, by showing them the impotency of physical force. Though for the present it seem irresistible, Jesus crowned with glory and honor is the sure witness that this also is the creation of His will, and has no power in itself. In Christ risen it is showed beyond contradiction that physical force has no part in controlling man's destiny, since in His resurrection the Christ has exhibited man's mastery of physical conditions.

On this revelation he rested his appeal that those enduring persecution should be patient. On this ground he urges them to be hopeful in the midst of their distresses. Because the sufferings of Christ were crowned by His resurrection, they are exhorted to see in their own sufferings their means of attaining the consummation of human life, the glory and honor of Him whom already we see thus crowned.

The growth of Christian civilization is witness to the reasonableness of this man's conclusion, and of his unerring wisdom in selecting the fact of the Resurrection as the sure reliance and rest for men distracted by the contending forces that seem to control human progress. This age is old enough to have demonstrated that the final test of human development is men's ability to realize spiritual things—in other words, the growth of human character; and so far as this ability has been attained, it is due to men who have refused to admit that there is any destiny for the race other than that revealed in the Christ risen from the dead, and who have on

this ground resolutely persuaded their fellows from making compromise with physical force because of passing distresses.

But how did it happen that at such a period and under conditions so trying, this man was able to look beyond the confusion and the pain resulting, and refuse to rest his judgment on any consideration by which men were in the habit of being impressed? What made him able to put aside every suggestion of present relief, and practically declare that all that was then happening was but means for bringing to pass the completeness manifested in the Revelation of the Risen Christ? It must have been because he had learned the truth St. Paul emphasized so constantly, that in order to know the truth about human life and its relations one must not consider anything concerning a man only in its physical aspects, but must with Christ ascend into the presence of the Father and from thence observing, learn all the truth about things that are on the earth. "Your life is hid with Christ in God," is the apostle's way of putting it; and thus he differentiates Christianity from materialism; since it is the revelation wrought in Jesus Christ that enables men to understand the difference between things considered with reference to their physical relations, and the same things considered with reference to their value in ministering to human development. It is only when these are considered from the standpoint of the Risen Christ and their value found in the light of the truth which He has showed, that men can learn to use His gifts as He desires them to be used.

Nor was there ever a time when men needed more than now to be reminded that it is only so that they can learn the real value of those things which must be made use of in man's struggle upward. In this day when men are as gods, practically masters of the material universe, armed with powers not dreamed of in past ages, seeing visions almost divine of liberty and knowledge, nothing seems to be so little realized as the relation between the practical things of life and the truth revealed in the resurrection of Jesus Christ. To many among us it would be a veritable shock to be told that their knowledge and possessions are significant chiefly because Jesus is crowned with glory and honor. And yet if progress is to be real, and if men are to know how to do the world's work so that future generations will not have it to do over again, and if mankind is to escape the suffering and waste that must attend the pursuit of wrong principles, the builders of our civilization must understand this, lest carried away by the glamor and beauty of what they have wrought, they be content to stop short of completeness.

"All things shall be put under Him." That is the slogan for builders whom the Holy One has called to the building. It is their reason for resolutely refusing to compromise with any impulse or suggestion that would spare the least of those enemies which He waits to be made His footstool. "Jesus crowned with glory and honor" is the vision that must inspire the builders while they work, lest an earth-born ideal tempt them to leave off from building. "Jesus crowned with glory and honor" is the ground of the builders' hope, lest they be wearied and faint in their minds. That glory is the answer to all life's contradictions, the balm for its suffering, the solace of its weariness, the compensation for its disappointment. "Jesus crowned with glory and honor" is the answer to pessimism, the cure of the cynic, the reassuring of the depressed ones when to their view all things seem to continue as they were from the beginning.

We have come on a time when, in the abundance of life bestowed by the Word of God Incarnate, men have practically become masters of the material universe. The day seems almost at hand when, if they will, men may establish such a social order as shall put an end to the wretchedness and squalor and hopelessness that are the tokens of surviving heathenism among us. With the ever-increasing wealth which the gift of Christ has enabled men to create, the day ought to be near when all our children may have fair opportunity for a right development. With increasingly clear apprehension of liberty, the spectacle of men and women who are victims of men's sordidness or lust ought to disappear from our civilization. With ideals of social order ever becoming more definite, that blot on civilization revealed by children's courts and the appalling outlay for criminal expenses ought to be eliminated. In a word, when we consider how far the truth showed men by the Christ has been appropriated and applied, whether in science or politics or social economy, it would appear that the setting up of His Kingdom were already possible. Instead one might almost be excused if one should declare that the abundance of His gifts menaces the very institutions which have made their acquisition possible. Science seems to draw men into what is called agnosticism. Added knowledge seems to increase flippancy. The amazing wealth of our time seems ready not only to destroy its possessors but to increase the wretchedness of multitudes.

If the man who wrote our text were among us, what think you would be his attitude towards these things which seem to contradict the very Revelation of the Father and to belie the promise of the Christ? One thing is certain. He would not regard them from the standpoint of the pessimist. He would repeat the very words he wrote to the men of his own generation, bewildered if not discouraged

by the difference between their expectations and the actual experiences of life; and he would have more certain grounds to-day than then for declaring: "Though we see not yet all things put under Him, we see Jesus . . . crowned with glory and honor. . . . Wherefore let us run with patience the race that is set before us." For can there be any doubt that he would make appeal to the Church, the Body of Christ, to ascend with its Lord into the heavens, that from thence might be seen the things of time in their true relation, so that these might be interpreted for mankind in the terms of the Risen Christ?

The most superficial ought to be able to recognize the need for such fidelity on the Church's part. The least thoughtful might appreciate its value. Among the army of men doing splendidly the world's work, not a few have failed to realize the relation between themselves and that One who enables them. Too many regard the work they do as an end in itself. Too many count their own success as of sole importance. And yet we know that if their work and its fruits are to be for blessing to those doing them and for the whole family of God, these same men must first learn that they are Christ's as Christ is God's, else will the glory they create blind them to the glorious fruition towards which all things are tending, and which cannot be until the work these men are doing is done according to His will.

Such a demand might well inspire the Church with new energy, since if its mission could be put into one phrase, it would be that the Church must keep the Revelation wrought in Jesus Christ ever before the eyes of men, so that while they work they may know what they are creating; that they may ever be kept in mind that He is waiting for them to make His enemies His footstool.

Self-evident as all this appears, there is danger lest the Church overlook its primary mission while it is absorbed in things of passing importance. To-day it is earnestly engaged in tasks for the relief of men's bodies. This is well; but might it not be better to show men so clearly the truth about human life and its relation to things material, that they learn how to provide relief for themselves and for one another? The truth is, if it could be showed that the Church exists to do eleemosynary works, it were economy to do away with the Church and study to remove the causes that render such works necessary. Or, considered from another extreme: if the Church could be proven to be an institution having nothing to do with things of practical interest to humanity, having no message for men who live and work, concerned only with persuading men that some other existence is of more importance than this; its fate would already be written in the history of the religions that have passed.

Our Lord ordained and sent His Church to render the self-same service to mankind that He Himself rendered while He was in the flesh; to show men so truly their relation to the Father and to the things of this world, that all they do and possess may be justly estimated and put to proper use. Nor did He send it forth on its mission until He had revealed to it the consummation of men's labors in Himself risen again from the dead. Hence the writer of our text had the Christ Himself for his justifier when he bade the people not to be discouraged by what they now suffered; but rather to be very courageous, as seeing in Jesus crowned with glory and honor, their proof that all is working together for the fulfilment of His will concerning mankind.

But if there is cause for concern lest the Church forget its high calling in its eagerness to render partial service to mankind, there is danger more sinister threatened elsewhere. The blindness of the Church when it pronounced anathema against the man who dared to use his intellect, was no less damaging than would be any effort on its part to empty the Revelation of its significance by trying to make it conform to the opinions of men. The very greatness of the issues at stake demands that the Church shake itself free from all that beguiles it, and fit itself to interpret from the King's seat the relation of all men's creations to things not seen as yet. To illustrate what I plead for, it is not necessary more than to refer to the efforts we are familiar with to reduce the Revelation to the little compass of men's philosophy, while the desperate need of men for help is showed in the challenge to the Church that it show the meaning and interpretation of the things men know to be true, and which they have discovered because they love the truth. If all truth is of God, then it is not for the Church to combat or scorn or blink the findings of men, but rather is it its sacred obligation to interpret these in the terms of the Resurrection.

No man who loves his kind can be free from solicitude at any sign of compromise on the part of men who are sent to bear witness to the Kingdom of God, since such an one cannot but know the desperate danger besetting these our brethren who work where they are in constant peril of being overwhelmed by despair, the child of materialism. For brave men the challenge must be a call to service, since it is but in other terms the same commission the Christ intrusted to His Church when He bade it "Go, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world."

I have been grateful for the opportunity that has been accorded me to bring this to the Church Congress, since here it were

impossible for men to rest content until they knew all His will concerning His redeemed ones. Here more surely than in any other assembly the demand that man's seen and proven things shall be reconciled with the economy of the Kingdom of God, must have sympathetic consideration. Here more keenly than elsewhere must be felt the unworthiness, the almost cynicism, of trying to reduce the Revelation to the compass of a man's intellect. Here more gladly than anywhere else must be accepted the challenge to interpret for men in the terms of the Resurrection all the truth they have learned or discovered as the reward of giving themselves that they might know the truth hidden in the material universe.

And surely this task will be undertaken with joy, seeing that those assembled here need not to rely on their own understanding, but on the Spirit He has given; seeing also that the Blessed Sacrament bears witness that He will Himself sustain and strengthen and illumine those to whom He has given life from above, and whom He has sent, as He was Himself sent of the Father.

PRINCE EITEL'S VISIT TO JERUSALEM.

[BY OUR JERUSALEM CORRESPONDENT.]

PRINCE EITEL FRIEDRICH, the Kaiser's second son, arrived in Jerusalem on Wednesday, April 6th, by train from Jaffa. He was received at the station by the Turkish military commander, the German consul, the Germans in Jerusalem, and a regiment of infantry and cavalry.

As the Prince, accompanied by the Princess and a large suite, stepped on the platform the Turkish band struck up the German national anthem, and the Germans shouted three times "Hoch!"

The mayor with the city corporation awaited the Prince under a beautiful triumphal arch which was specially erected across the Jaffa road, and on which was written *La Ville de Jerusalem au Prince Eitel Friedrich*. An address of welcome was read by the mayor in Arabic, which was also translated into Turkish and German. The Prince in few words expressed his great pleasure both at the reception given to him as well as at the privilege of visiting the Holy City.

The royal party resided in the palatial building on the Mount of Olives, which has been erected by the German empress as a sanatorium for German and other convalescents.

The day following the Prince's arrival the Church of the Holy Sepulchre was visited. The Greek, Latin, and Armenian Patriarchs met him at various places in the building and conducted him round. He next called on the Latin Patriarch, then the Greek, then the Armenian. A visit to the military garrison brought the morning's work to an end. Here representative men from the city had collected to meet him. The Princess, to the astonishment of those present, smoked a Turkish cigarette in the presence of Sheiks and Mufti.

Bethlehem was visited on the following day. The whole town practically turned out to see him. He was conducted by a Greek Bishop through the Church of the Nativity. Then the Franciscans invited him to go through their convent, which he did. Here he partook of wine and biscuits. On Saturday morning he attended the inauguration of the sanatorium. All the consular corps were present in uniform. Every person of rank or importance was invited. Bishop Blyth, with Canon Yates, were given places in the procession next to the Prince's suite. The Bishop wore his cross of the Order of the Knights of St. John. After the service the Prince held a reception, at which the Bishop was present.

In the afternoon St. George's Church was visited. Other sites visited were the Mosque, the Latin church on Mount Zion, and Gethsemane.

On Sunday the Turkish governor invited the Prince and suite to lunch. Four large marquees were put up for the purpose on St. George's playground. The Prince held a banquet the following day for representative men and officials in the city.

The Prince left Jerusalem for Nablous after attending the fifty years' jubilee function at the German orphanage known as Schneller's School.

It is a great thing to be able to give a right direction to our expectations and prayers, says the *Lutheran*. This is not easily done. In time of straits, we are too much inclined to seek help from those things which cannot help us. It is a great mercy when God teaches us that there is no help for us in man. Effectual aid comes from God and none else. He alone is all-sufficient. Men and angels, moons and instruments, the united powers of earth, and the wisdom of all creatures are as nothing compared with God. We are never safe till, ceasing from man, whose breath is in his nostrils, we look to God alone.

THE MISSIONARY CONGRESS AT CHICAGO

WHAT THE LAYMEN'S MISSIONARY MOVEMENT HAS DONE FOR CHURCHMEN.

BUFFALO.—Last year gave \$2,779. This year have already raised over \$7,000, will increase it to \$10,000, doubling the apportionment.

RICHMOND.—Last year gave \$7,012. This year \$12,000 has been subscribed. Grace Church last year gave \$500. After the L. M. M. raised \$1,600 in five days. So far from affecting other offerings disastrously, the Easter offering was one-third larger than ever before.

PHILADELPHIA.—Missionary committees have been appointed in 120 congregations. St. Paul's, Overbrook, last year gave \$1,000. This year \$1,500 pledged by weekly offerings. A country church increases from \$130 to \$430. A city church from about \$200 to between \$700 and \$800 already and will be \$1,500 during the year.

ST. LOUIS.—Last year \$4,000, this year pledged \$10,000, and raised one-half in first month. In a hitherto indifferent country church, two men pledged \$500 each and the vestry pledged \$1,000 more.

LOUISVILLE.—Will double amount. Four parishes already canvassed. One has trebled, another quadrupled for foreign missions and also increased the rector's salary.

LEXINGTON, KY.—Commission of laymen will visit every parish. Weekly offerings for missions to be inaugurated.

BALTIMORE.—One church, apportioned \$800, gave \$300 last year, has now raised \$1,400.

HARRISBURG, PA.—Gave one-third of its apportionment last year. Will raise entire amount this year.

DETROIT.—St. Matthias Church, small and poor, gave \$60 last year; this year over \$700 for missions and has increased offerings for local work 50 per cent and men attending services doubled. The city will double its offerings of last year.

NEW YORK.—Committee will make thorough canvass between now and Christmas.

The foregoing are some of the actual, tangible results among Churchmen of the Laymen's Missionary Movement, as reported to the sectional conference of Churchmen from all parts of the country, in Grace Church parish house, Chicago, last Friday afternoon in connection with the great Laymen's Missionary Congress. The following address to the Church was adopted as the expression of that conference—consisting of Churchmen alone.

ADDRESS TO CHURCHMEN.

"AN ACKNOWLEDGMENT.

"The Churchmen assembled in Chicago for their conference in connection with the National Missionary Congress record their gratitude for the work of the pioneers who laid the foundations for a Christian civilization in the Mississippi Valley. This frontier trading-post of seventy-five years ago now numbers its Christian congregations by the hundred and their influence is felt in every quarter of the world. There could be no better illustration of the value and results of such home missionary effort as that of pioneers like Bishop Chase, Bishop Kemper, and many others whose names are less known to us.

"We are thankful, too, that together with this work at home, the Church, even in that early day, sent self-sacrificing men and women to carry her message to Asia and Africa. These and others have labored, and we have entered into their labors.

"We recognize that we face to-day a world-wide opportunity and responsibility which call for new and better methods and for earnest devotion to the Church's Mission.

"AN AFFIRMATION.

"We affirm that upon every Churchman rests the responsibility for:

"1. The 'local Parish'—which includes his own congregation and the community in which he lives.

"2. The 'Diocesan Parish'—which includes those parts of his diocese where the Church is unknown or weak, and where help is needed to establish it strongly.

"3. The 'National Parish'—which includes that part of our own country beyond the borders of his diocese where the Church as a whole is carrying on mission work.

"4. The 'World Parish'—which includes the non-Christian world, and especially those fields to which this Church has sent her representatives.

"We believe that the gifts of Churchmen for the work of the diocesan, the national, and the world parishes ought at least to equal the gifts for the support of the local parish.

"AN ADEQUATE POLICY.

"In order that the Church may discharge her responsibility to

the whole world there should be created in every congregation some simple and adequate organization, such as a representative and active missionary committee.

"We advocate the use of every effective means for the dissemination of missionary information, especially frequent missionary sermons, the systematic study of missions, the reading of the *Spirit of Missions*, and missionary education in the Sunday school.

"We would remind Churchmen everywhere of the vital importance of creating in their own homes a missionary atmosphere, and a love, especially on the part of the young people of the home, for the Church's mission. There is no more effective way of insuring an adequate supply of volunteers for missionary service.

"We recognize that our growing and successful work should be strongly supported. We cannot believe that the present ratio of giving—\$800,000 for both home and foreign work from 900,000 communicants—fairly represents the ability of the Church, particularly when we remember that one-third of this total is the gift of the Woman's Auxiliary and the Sunday schools.

"The occasional missionary offering has proved manifestly inadequate, because—as is indicated by inquiry in many directions—it secures gifts from not more than one-fifth of the members of the average congregation, and even to this it does not teach the principle of proportionate and systematic giving.

"We favor, therefore, the weekly missionary offering as being more scriptural and more effective and of greater educational value.

"We believe that the time has come for the general adoption of the plan of an 'every member' canvass of the congregation for definite personal subscriptions to our mission work.

"Such a canvass gives to the congregation a new vision of the mission of the Church. It brings out latent energies by giving the people some really large thing to do. It deepens the spiritual life of those engaged in the work. It puts those opposed to missions on the defensive. It increases interest in and contributions to the work at home. It gives courage and confidence to the clergy at home and the missionaries in the field by making them feel that they have the men of the Church behind them.

"THE DUTY OF PRAYER.

"We should guard against the mistake of supposing that we can discharge our duty to the Church's mission by our money and our work alone. It must have our constant and intelligent prayer as well.

"We recommend, therefore:

"The practice of mid-day prayer for the extension of the Kingdom.

"2. The use of the Sanctuary of Missions which appears in the monthly issues of the *Spirit of Missions*.

"3. That Churchmen enroll as members of the Church Prayer League and make use of its quarterly intercession paper.

"4. The use of carefully planned intercession services for the extension of Christ's Kingdom, and particularly that at every celebration of the Holy Communion some prayer for missions be used. Thus our obedience to our Lord's command 'Do this in remembrance of Me' is linked with the recognition of our duty to discharge His final commission to His Church: 'Make disciples of all nations.'

"A DECLARATION.

"We rejoice that several thousand Churchmen, led by their Bishops and clergy, have shared the stimulus of the national campaign of the Laymen's Missionary Movement, and because of this have expressed their intention to increase the missionary offerings of their several congregations from \$333,466 given during the last fiscal year to \$640,662 for the coming year.

"We call upon the men who have taken part in these conferences to put into operation at once concerted plans for realizing their expressed intention.

"For ourselves, realizing the importance of converting our resolutions into action, we assure the Board of Missions that we will personally endeavor to carry out in our own congregations the suggestions outlined in this policy.

"NOTE.—For further information concerning matters touched upon in the above statement, and for literature bearing upon the same, apply to The Corresponding Secretary, Church Missions House, 281 Fourth Avenue, New York City."

THE CONFERENCE OF CHURCHMEN.

It was on the last afternoon of the congress that the members gathered according to their ecclesiastical affiliations, Churchmen completely filling the large hall of Grace Church parish house. Mr. D. B. Lyman of Chicago presided. The attendance was from widely separated dioceses in all sections, laymen predominating, but with a considerable number of clergymen and several Bishops. Secretaries Wood and Burleson from the Missions House and all the Department Secretaries were among the number. Reports were presented from the cities in which the demonstration of the Laymen's Missionary Movement was sufficiently far removed to have enabled results to be gleaned; and though only the results that can be

stated in figures are given above, many spoke of evident spiritual blessings that could not be thus expressed. Messrs. Henry A. Bull of Buffalo, E. H. Bonsall of Philadelphia, J. A. Waterman of St. Louis, R. A. Robinson of Louisville, W. Cochrane of Baltimore, James M. Lambertson of Harrisburg, Frank J. Weber of Detroit, W. Fellowes Morgan of Newark, Francis H. Holmes of Orange, and William J. Schieffelin, M.D., of New York, were among those reporting. The Rev. Dr. Pott then spoke specifically of the needs for "specials" for expansion in our institutions in China and Japan.

The declaration printed above was offered by Mr. Frederic C. Morehouse of Milwaukee on behalf of a group of Churchmen who had prepared it. A spirited discussion followed over a "rider" offered by Mr. Bull of Buffalo, which was deemed to commit the conference too far in a recommendation to "coöperate" with others in missionary work; but so emphatic were the objections made by many delegates that, a motion to lay on the table being about to be put, the mover was permitted to withdraw his amendment. The Bishop of Atlanta, the Rev. John Henry Hopkins, D.D., Rev. Hugh L. Burleson, Mr. Waterman of St. Louis, Mr. Bailey of Chicago, and others, spoke against it. The discussion was in perfect spirit and the harmony of the conference was entirely unbroken.

THE MISSIONARY CONGRESS.

CHICAGO, May 6.

THE great missionary congress in which the continental campaign of the Laymen's Missionary Movement culminated, and which was held from Tuesday afternoon to Friday night at the Auditorium, was in some respects the most remarkable gathering Chicago has ever known. There have been other great crowds; but never before such a concourse of men gathered for purely missionary purposes, with no attempt at legislation or at administration. From four to five thousand men have been in regular attendance during the week. Women had two afternoons only.

Seventy-five cities have received inspiration from the campaign of the past winter and present spring, in addition to the widely extended outlying territory radiating from each. On the whole, writing from a Churchly point of view, it has been a campaign in which few mistakes have been made by its promoters. The desire to make it possible for all to coöperate has been sufficient, for the most part, to prevent the use of unchurchly features or language. Churchmen who have participated—as they have done in most of the cities—have invariably been glad they did so; while the fears of compromise which had kept some aloof have not been realized.

The spacious lobbies of the Auditorium are lined with missionary exhibits and charts, in which our own Church work does not show up to very excellent advantage. Thus, a chart shows the contributions of ten religious bodies for foreign missions in 1908. United Presbyterians lead with \$2.20 per member. The Protestant Episcopal Church comes sixth with 85 cents per member. Another chart makes a similar comparison for the following year. United Presbyterians still lead, increasing their *per capita* contributions for the purpose to \$2.56. Protestant Episcopalians have dropped to seventh place and their *per capita* to 80 cents. How do our professions as to the divine commission to the Church square with our measure of obedience to that commission?

The main hall of the Auditorium is well adorned with missionary matter. Over the stage, in huge letters, is the inscription, "This is the Only Generation We Can Reach." The back of the stage is occupied by an enormous canvas showing the sentence: "Unto Him shall the gathering of the nations be." The elephant of Siam and the dragon of China flank the sides, surmounted by large missionary charts. Along the full length of the balcony run the inscriptions: "The Evangelization of the World in this Generation." "This is the Only Generation We Can Reach." "We Can Do It, and We Will."

THE OPENING SESSION.

The enormous hall, seating five thousand, was well filled on Tuesday afternoon when BISHOP ANDERSON set the pace for the speeches. He made a magnificent address. His subject was "The Will of Christ for the World." As he spoke the huge mass of men present quickly fell into sympathy with him; and when, speaking of unity as an almost essential factor in efficient missionary work, he declared "It is not what we can give up, but what we can give," and "I have a horror of that kind of unity that would be based on a sort of residuum," the applause, beginning lightly, gained in volume until it shook the hall. In part Bishop Anderson said:

BISHOP ANDERSON'S ADDRESS.

"It is an awful responsibility to undertake to interpret the mind of Christ for the world. Fortunately we are not left to our own resources; we do not have to guess at it. We have only to listen to

the divine authoritative voice, and then interpret that voice in the language of practical obedience.

"I shall venture to interpret the will of Christ for the world, so far as the purposes of this gathering are concerned, in two words. They are Universality and Unity—the universality of the religion of Jesus Christ, the unity of the Christian Church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than these: First, that the religion of Christ is for the whole world; and secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

"First, universality. I do not have to argue it in this gathering. It is the very central belief of our religion. Christ is the Son of God. 'God has made of one blood all nations of men for to dwell on the face of the whole earth.' Whatsoever God purposes through Christ for any part of the world, He purposes for all parts of the world. Christ belongs to no nation, but to all nations; to no race, but to all races; to no age, but to all ages. He is not simply a man, but Man, Universal Man; not a god, but God incarnate for all humanity; 'God of God, Light of Light—who for us men and for our salvation . . . was made Man.' And if we come away from the somewhat stiff statements of theological language to the mellower language of the New Testament, we find that every page is full of the same idea, 'God so loved the world,' not a portion of it, but the whole world, 'that He gave His only begotten Son,' 'Come unto Me, all ye that labor and are heavy laden.' 'Go into all the world and preach the Gospel to all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost.' Men sometimes speak of 'Christ and other Masters'; Christ alone is Master, and all others are brethren. Christ has no competitors. Christ has no rivals. 'There is none other name given under Heaven whereby men can be saved but in the name of Jesus Christ.' 'In the name of Jesus, every knee shall bow.'

"This does not involve that you and I deny that the non-Christian ethnic faiths of the world have any ethical or moral value. We rejoice when we find that they have. God hath not left Himself without witnesses. In every nation the people have some idea of God, some consciousness of right and wrong, some glimmering of immortality. In some cases these exist in a very rude and crude form and lead to all kinds of fantastic cruelties in the name of religion. In some cases they exist in a more developed form. That is our starting point. The Christian missionaries, like Christ, come not to destroy but to fulfil. We hold that Christ is the logical and inevitable outcome of all religions. As St. Augustine said, men are naturally Christians. We hold that there is in every man certain instincts and intuitions and endowments which, if given a proper environment and proper cultivation, will inevitably lead up to his being a Christian man. 'If ye believe in God, believe also in Me.'

"But the universality of the Christian religion not only rests upon our claims for Christ, but also upon the fact that it has demonstrated its fitness to be the universal religion and its power to be the universal religion. Just think of a few broad facts. Christianity was born in the world at a time when there were many ancient civilizations. Egypt had seen great days. Babylon had been mighty. Greece had reached a high pinnacle of fame. Rome had seen some proud and imperial times. China had at that time an ancient civilization. Those civilizations had failed to save them. And Christianity in less than two thousand years, practising upon decadent civilizations, or upon barbarous civilizations, has in a short space of time brought those nations in which it has operated away ahead of all the ancient civilizations. It is indubitably true that the Christian religion injects inextinguishable elements into human society, with the consequence that the Christian nations make much more progress in all the higher things of life than all the other nations of the world.

"Obliterate Christianity out of the world, strike it out of our literature, burn up your Bibles, throttle the choirs, hush up the preachers' voices, break down the altars, take away these things, and there is no archangel that would be sufficiently eloquent to depict the horribleness and the vastness of the catastrophe that would ensue. In spite of our faults we can sing the old psalm: 'Oh, that men would praise the Lord for His goodness, and declares the wonders that He doeth for the children of men.'

"So I say that we start out in this conference first with the conviction that Christ is universal; that the Christian religion is to be universal; that it has the power of being universal, and that it is the most potential thing for righteousness that the world has ever seen. (Applause.) That is the first part of our programme.

"And now Unity. Of course unity is not uniformity. Unity is not unanimity of opinion. Unity is not platform agreement. Unity is not a federation of separated churches; nor is it organic separation and rivalry. Unity is that oneness in the visible body of Christ that makes men know and believe. (Applause.) This, of course, is not the time or the place to discuss unity as a platform. It is not the time or the place to say a single word of a controversial character. Neither is it the time or the place for any of us to say foolish things for the sake of saying perhaps the popular things; but I for one cannot discuss the subject 'What is the will of Christ for the World,' without touching unity. (Applause.) And you and I cannot consider the most statesmanlike, the most economic, the most

efficient methods of missionary administration without considering unity. (Renewed applause.)

"It is well for us to remember that the greatest triumphs that the Christian Church has ever won were in the days when the Church was one. It is well for us to remember that the greatest triumphs that Christianity has ever won were won, shall I say, before the Thirty-Nine Articles were written, or the Westminster Confession, or the Augsburg Confession. And the greatest triumphs that Christianity is going to win will be the triumphs of a united Christian discipleship. (Renewed applause.)

"Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women, and children. It has nine churches. Some of these nine churches are being supported by contributions from home mission boards. There are fifty-five per cent of the men of that town that do not belong to any of the nine. But why? Because they are so feeble, necessarily so feeble when they divide thirteen hundred souls up among nine of them—they are all necessarily so feeble as not to be commanding exponents of the Christian religion in the town in which they exist. (Applause.) Does the number of religions increase the amount of religion? Is there not a danger that these labels may become libels on true Christianity?

"Let me take you to another town not so very far from Chicago. It is a larger town. It has thirty-two churches in it, thirty-two separate organizations. I am told that some of these churches are in need of support from the home missionary board, when anything like Christian statesmanship would strengthen the Church in that town and make it a great contributory force to spreading the Gospel throughout all the world. (Applause.) I believe that we are wasting more money through overlapping, through dove-tailing, through rivalries, than would evangelize a whole race in a single generation. (Applause.) Is it wise? Is it statesmanlike? Is it Christian? I would be the very last person to put forward the economic argument as one of the first arguments on behalf of Christian unity. Better have five hundred churches, each one with its own truths and its own spiritual convictions, than one united Church at the sacrifice of a single truth or of a single spiritual reality. (Applause.) Better waste a million dollars than sacrifice a spiritual experience or a precious truth. But is it necessary either to waste money on the one hand or to sacrifice convictions on the other? I am quite sure that many of us have been approaching the subject wrong end first. We have been asking what can we give up in the interests of unity. That is not the question. It is not what we can give up, but *what can we give?* (Applause.) You have no right to give up, no right to give up anything that you have had that ever has been of value, that is of value, or that is likely to be of value. (Applause.) You have no right to give up anything that has ever received the Divine sanction and the Divine approval. It is not what we can give up, but what we can give. I have a horror of that kind of unity that would be based on a sort of residuum. (Laughter and applause.) I am not attracted by unity on the basis of an irreducible minimum. I do not want to belong to a Church of minimums. (Laughter and applause.) I want to belong to a Church of maximums. (Laughter and applause.) Maximum beliefs, maximum duties, maximum sacrifices. The Church of Minimums is incapable of producing martyrdoms. There *are* things that we can give up, but nobody is asking anybody to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceit. (Applause.) We can give up our denominational jealousies. (Applause.) We can give up our inherited prejudices. (Applause.) And perhaps, by the grace of God, we can give up some of our ignorance. (Laughter and applause.) I lay this down, brethren, as a proposition that has already demonstrated itself. Christ-like Christians cannot stay apart. Take this Laymen's Missionary Movement. To me the most significant thing about it is, that as I see it, all kinds of Christians, Roman Christians if they would, Oriental Christians, Anglican Christians, Protestant Christians of every name, can, without a single scruple of conscience, come and take their part and their portion in this great enterprise. (Applause.)

"Why? It is because we have all got the same central unity up to this point. We all believe in Christ. We believe that the world is for Him, and we believe that He has come to save the whole world. (Applause.) Glory be to God that at the end of two thousand years, in spite of bitter controversies and interminable and almost bloody religious warfare, Christians throughout the whole world can get together on that platform: Christ for the world and the world for Christ. (Applause.) There is more unity than we think. The things that separate Christians are inconsequential in comparison with that that separates Christians from non-Christians. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.'

"Well, that is our programme: The universality of the Christian religion and the ultimate unity of the Church of Christ. Isn't it a big enough programme? Is the world big enough for you? Is Christ attractive enough for you?

"Let us rigidly and loyally adhere to that programme in spite of the worldliness of the Church, in spite of the unbelief and the half-belief of our Christian membership, in spite of our cold love and our painless sacrifices, in spite of the absolutely un-Christian talk that we hear from the pews that they do not believe in missions,

in spite of everything, let us not pull down the flag one inch. (Applause.) Christ is for the whole world and the whole world for Christ. And as a means to that end let us all be prophets of unity, priests of unity, apostles of unity. We can do that much at any rate. We can say of unity as we say of universality. We can if we will; *we can and we will.*

"May I conclude by throwing these thoughts into the most efficient language which I know how to employ, the language of prayer?

"O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and hast sent Thy Son, Jesus Christ, to preach peace to them that are afar off and to them that are nigh, grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom. Give us grace seriously to lay to heart the great dangers that we are in by our unhappy divisions. Take away from us all pride, envy, jealousy, hatred, and uncharitableness, and anything that hinders Godly union and concord; that as there is but one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, the only God. Through Jesus Christ our Lord. Amen.

"May our *lex credendi* always be our *lex orandi*!"

OTHER ADDRESSES.

Bishop Warren, senior of the Methodist bishops, followed.

In the evening the hall was crowded. The Rev. LORD WILLIAM CECIL, an English priest, son of the premier Marquis of Salisbury, spoke on "Present World-Conditions the Church's Opportunity," and told particularly of the progress made in China in recent years. "The world is shrinking," he said, "when England advertises in her railroad stations, 'Fourteen Days to China and Japan.'" On his first trip to China he had seen the poppy everywhere and the effects of opium universally in the people. On his last trip this was completely changed and there was no trace of either. China was ripe for Christian evangelization on a large scale.

Dr. J. A. MACDONALD, editor of the *Toronto Globe*, telling of America's World-Responsibility, said it was not to plant democracy, nor to win commerce throughout the world, but to extend the religion which we were able to extend. J. CAMPBELL WHITE spoke of The Supreme Opportunity of Our Generation.

WEDNESDAY.

On Wednesday morning, considerably before the time for opening, the floor and a large part of the galleries were filled with interested delegates, more than four thousand being in their seats when the chairman called the meeting to order. Clearly this was none of those ecclesiastical bodies which can obtain no audience at a morning session. The men were interested and were there for business, and were there to stay.

Mr. MORNAY WILLIAMS of New York was the first speaker, taking for his subject "The Power of the Whole Appeal to the Whole Church." The whole appeal, he said, is summed up for us in the person of Jesus Christ. Jesus Christ is the ideal of humanity, as God sees it.

Dr. SAMUEL B. CAPEN of Boston, speaking on "The Nation's Response to the National Campaign," said that more than 65,000 men had paid registration fees for attendance at the meetings within the present campaign, and many thousands more had actually attended some parts of sessions. This shows the vast extent of the present campaign. He related a number of incidents showing the enormous increase in missionary contributions as a result of the work. Greensboro, N. C., which had given \$7,500 for foreign missions last year, pledged \$15,000, and actually raised \$16,000. In the seventy-five cities in which the campaign has been waged, more than \$2,000,000 had been pledged. He did not forget that a pledge is not necessarily made good, but he believed a large part of this would certainly be. We are confronted mainly by indifference, rather than by skepticism. The conversion of the world is man's work, and it is not to be financed by mite boxes and nickels. We have just begun to fight. At the conclusion of Mr. Capen's address the chairman humorously pointed out to the ministers present that the lay speaker had been able to make twelve good points inside of twenty minutes.

Dr. D. CLAY LILLY of Richmond gave some practical hints as to missionary support. There must be educational work by means of books and charts. Giving must be placed on scriptural grounds. There must be spiritual nourishment by sacraments and prayer. Missions must be raised to an imperial plane. JOHN R. PEPPER of Memphis spoke on Business System in Missionary Finance. "Only one out of every four women and only one out of every eight men of the average church have given any amount to foreign missions," he said. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance. The spasmodic, once-a-year appeal for foreign missions has not aroused the interest of the men of the Church. Every member of the Church should make a weekly offering for foreign missions. A Duplex envelope should be used. An every-member canvass in the

cause of foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, procuring definite pledges for the year.

He recommended that a congregation be divided into groups of twelve. Two of each group should make monthly collections, changing the two each month, so that each couple serve twice a year. Monthly rallies would show real results. "Miracles," he said, "will never take the place of common sense."

A point made by Dr. E. Y. MULLINS of Louisville was that finance need not be separated from high spiritual experience. Jacob beheld the vision of angels ascending and descending upon the ladder and is recorded as declaring, on his awakening, that he would give a tithe of his possessions to God. Moses had come from the mount with the glory of God shining upon his countenance and had asked the women to give their jewels to God. Malachi had proceeded from a discussion of the Sun of Righteousness to declare, "But ye have robbed Me, saith the Lord," etc. St. Paul had proceeded from the thought of the Second Resurrection to the admonition to give offerings on the first day of the week.

SECTIONAL CONFERENCES.

In the afternoon there was a meeting for women in the main hall, while the members of the congress divided into conference groups of many sorts. The most important of these in its results was that of physicians, where, under the presidency of Dr. Matthew D. Mann of Buffalo, a distinguished Churchman, it was determined to effect a permanent organization and to plant at least a half dozen missionary hospitals in China.

In the evening the chief speaker was GEORGE SHERWOOD EDDY, a layman who for the past fourteen years has labored at his own expense in India in building up the Christian religion, and in a few days is sailing to return to that work. Mr. Eddy was evidently tired out, having completed a circuit of some forty-five cities in the interest of this movement, and did not appear at his best. His work, however, is one that has endeared him to American audiences, and he was able to give them a vivid idea of the terrible conditions under which a large part of the population of India live.

THURSDAY.

This being Ascension Day, Churchmen in attendance at the congress began with a corporate communion at Grace Church. Nearly one hundred men were present. There had been no opportunity for Churchmen to gather by themselves, and it had not been realized how many from a long distance were in attendance.

"LATIN AMERICA."

The congress resumed its sessions at 10 o'clock, listening first to an address by Dr. HOMER C. STUNTZ of New York, on "Latin America." This sounded perhaps the only jarring note in the whole congress. Dr. Stuntz stated that 999 missionaries out of a thousand were statesmen. He is evidently the thousandth man, for it would be difficult to say so many tactless things in realms ecclesiastical, political, religious, and international, as Dr. Stuntz was able to compress within twenty minutes. His idea of evangelization of the people of South America differed apparently in no wise from the work of evangelization of Hotentots, except that he felt it necessary to interject various belittling and derogatory remarks concerning the people whom he was trying to uplift. His tone was flippant throughout, and the only redeeming trait to the address was the frequent opportunities for hearty laughter. Viewed as a contribution to an ecclesiastical statesmanship, his address was worse than a failure.

"THE FAR EAST."

There was evidently intended a polite rebuff to Dr. Stuntz and to one or two other speakers when the next speaker, the Rev. Dr. F. L. H. PORT of our own Chinese Mission, observed: "You have heard that there are 250,000 Protestant Christians in China. We ought to be broad enough to include in our sympathy all Christians. You will find the Roman Catholic convert just as sincere and devout and religious and willing to do for his religion as any other. There are two million adherents of Christianity in China, and they have doubled within the last seven years." The audience had the good sense to applaud heartily.

Dr. Pott, indeed, showed himself a good example of the Christian statesman throughout his address. The Far East, he said, has been a type of stagnation. Its rejuvenation has been accomplished in the twentieth century. Twenty-five years ago missionaries in China felt that they were confronted by a granite wall. To-day that wall has been broken down. The changes that have occurred are the expression of a new spirit in China. Opium has been eradicated. There is a receptiveness toward Christianity. The recent riots were anti-official and anti-foreign. They were not caused, however, by the spread of the gospel, but by foreign aggression, indemnities, and exploitation. Thank God that America at least returned the greater part of her indemnity! The present situation is a crisis and an opportunity. The new education is sweeping away polytheism and putting nothing in its place. Western civilization must see that the result is not an agnostic and materialistic thought. God is pre-

paring for the advancement of His Kingdom. It is not only possible to evangelize China in this generation, but also to enlarge the area of Christendom, and make China one of the Christian nations of the earth.

PRINCE YUN, a native of Korea, formerly in the Government service, but now president of a Methodist Christian college, was the next speaker. He looked every inch the oriental, but spoke in good English and with a keen sense of humor. He contrasted the West with the East and drew the conclusion of a necessity that each should react upon the other.

"AFRICA AND THE NEAR EAST."

One of the most statesman-like of all the addresses given at the congress was by Dr. S. M. ZWEMER of Arabia on the subject of "Africa and the Near East." He told of the terrible rivalry of Islam with Christianity. Mohammedanism has already overrun from a third to a half of the continent of Africa, as well as the greater part of southern and eastern Asia. It is also invading South America. The missionary problem in Africa is not with Paganism, but with Islam. There are fifty-four million Mohammedans in that continent north of the Equator. Mohammedanism is indeed better than Paganism, but it is capable of elevating the natives only to a very small degree, where they must stop short, very much distant from Christian morality. There are four strong influences at work to make Africa Mohammedan: One is the current of trade along the Uganda railroad and up the Nile. The second is the influence of the Colonial governments of France, Portugal, Germany, and Great Britain, all of which throw their influence against Christian missions and in favor of Mohammedanism. Even the Gordon Memorial College is used in the interest of Mohammedanism, and in the British native army circumcision is compulsory. Third is the low moral standard of Mohammedanism, which accords unhappily with the low desires of the natives, and is quite consistent with the grossest immorality. Happily, it is possible to arouse friends for the work of Christianizing Mohammedans by reason of the moral issues involved, wherever there are any who care for common morality. But Islam is the great anxiety in the spread of Christian nations. Two hundred and thirty millions people pray in the Arabic tongue and they are an aggressive missionary force.

EVENING SESSION.

DEAN HART of Denver opened the evening session by reading the Epistle for the day, following by the collects appropriate to Ascensiontide. BISHOP WOODCOCK of Kentucky was the first speaker. Reminding his hearers of the events of Ascension Day, which is so closely connected with the missionary commission, he observed that it is a mistake to assume that the responsibility of our Lord had ceased with the giving of that commission. For eighteen hundred years our Lord has been praying for the success of Christian missions, since "He ever liveth to make intercession for us." Prayer is not primarily a duty, but a privilege. It is the exercise of the soul's right to access with Almighty God. It is the function of prayer to sanctify every human desire. The purpose of prayer is not petition, not confession, but the seeking of the will of God. Prayer does not change God's will for us, but our will. It lifts us up into touch with the mind of God. Prayer is intended to train us; to fit our lives for efficiency. Work without prayer is presumption; prayer without work is sacrilege. A man does not need two conversions, one to Jesus Christ and one to his cause. Let a man settle whether he believes in Jesus Christ, and that will settle his belief in missions. Go home and pray that God will heal our unhappy divisions at home. It is the will of God to save us in unity and peace. That shall strengthen His Kingdom and His cause. We have heard of the necessity for unity and universality in the Church. For many centuries that need had been realized through the Catholicity of the Church. We need to rise to the conception of true Catholicity. God will give us the thing and the name again, and we shall come together in unity and Godliness.

ALFRED E. MARLING of New York, the president of the congress, gave some very practical thoughts on the subject of "Money and the Kingdom." He urged men to place their enthusiasm for missions upon a working basis, and not allow it to dissolve into transcendentalism. The kingdom of God must be financed. The United States, with 38 per cent of the banking power of the world, can finance it. It would take millions of dollars properly to finance the work that should be done, but Americans can do it.

ROBERT E. SPEER gave two remarkable addresses, one on Thursday evening on the subject of "Foreign Missions and Christian Unity," and one next morning on "The Impact of the West upon the East Must be Christianized." In both these he was very lucid. He reminded his hearers that the ideal of our Lord for the Church was not merely coöperation, but real corporate unity. He quoted with approval a letter issued by the Anglican Bishops in Japan several years ago on the subject of Unity. We need not remember the things that caused our divisions. It is no disloyalty to God to hold that the past did not exhaust God. He has greater things for us in store than what has been contained in the history of the past few centuries. We must look away from each other and from our differences, up to Jesus Christ, and toward the past before us. In his second address, Mr. Speer gave illustrations showing the bad effects

of Western civilization upon the East, and the terrible necessity that Western ideals should be at their best where they touch the nations of the Orient. He treated of these relations as diplomatic, trade, educational, and as shown by our national character and conduct.

Prayers were offered for King Edward and the British nation after the Friday morning meeting. The "conferences by Churches" were held in the afternoon, and the closing session of the congress at night, when a "National Missionary Policy" was adopted, some final addresses given, and the Hallelujah Chorus was rendered by the Apollo Club.

Among the suggestions adopted as the National Missionary Policy were these:

"As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the Churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year to \$45,000,000 annually.

"We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction."

"We urge the adoption by every Church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available."

"We recommend that there be formed in each individual church a strong missionary committee, charged with the responsibility of promoting missionary intelligence, intercession, and contributions, and that in each city or county where work is undertaken a co-operating committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various Churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its executive committee, in co-operation with the established missionary agencies of the several Churches, be authorized to provide such measures for the supervision and assistance of these co-operating committees as the providential developments of the work may require."

"We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized, and that the glory of God may be universally revealed."

REGISTRATION AND ATTENDANCE.

The total registration of members, most of it a paid registration, was 4,126, of which nearly two-thirds was from beyond the state of Illinois. The congress was national in scope, with every state and territory and several foreign lands represented. This does not include the large number of women who attended the conferences arranged especially for them. The huge auditorium, with its spacious galleries, was at all times well filled and sometimes crowded.

Indeed it is probably not too much to say that the American continent has not witnessed such an assemblage in the interest of Christian missions before, and that a new chapter has opened in Christian history.

A PRAYER.

O, Jesus Christ, who suffered on the tree,
Thy heart was pierced by grief; I pray to Thee
For one most dear to me, who died last night,
Whose soul hath passed within the realm of light.

Grant him, O Lord, an ever-deepening peace,
Thy peace ineffable, the soul's release,
Succeeding all the tumult and the strife,
The haunting pain, the wild unrest of life.

Dear Lord, give peace transcending human thought
To loving hands that ceaselessly have wrought,
To eyes that tears have dimmed, and weary brain,
To heart sore burdened by another's pain.

O, grant him light perpetual, I pray,
The light that leadeth on to perfect day;
Light drawing him still nearer unto Thee,
In wondrous vision of the Trinity.

And in the realms of Paradise the blest,
Amid celestial light, and peace, and rest,
Dead Lord, I murmur low one little plea—
That he may love me still and pray for me.

HARRIET APPLETON SPRAGUE.

S. P. G. ANNIVERSARY

Crowded Meetings in the Interest of Women's Work for Foreign Missions

SOLEMN FAREWELL SERVICE FOR CANADIAN MISSIONARIES

Consecration of the New Bishop of Norwich

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 26, 1910

AMONG the chief happenings during the past week have been those in connection with the 209th anniversary of the Society for the Propagation of the Gospel, which was observed with the usual full programme, the interest centering in the annual thanksgiving service and annual meeting:

Yesterday week Canon Holmes of St. Katharine's Royal Chapel, Regent's Park, presided at a crowded meeting in the Great Hall of the Church House in connection with women's work for missions. The chairman, in announcing that the Prince of Wales had given £500 towards the Western Canada Fund, remarked that they must all feel genuinely cheered that their future king, please God, was taking this great interest in the work of missions. Mrs. Temple pointed out that every year witnessed some advance in the quality of the work. Thirty-seven missionaries were sent out last year, including two doctors, three nurses, fifteen teachers, and seventeen Zenana and general workers. It was proposed, she said, that women should become "Associate Members" of S. P. G. Lady Laura Riding's account of some of her experiences during a visit to South Africa was of such a kind as especially to arrest attention. The Bishops and clergy in South Africa were represented as being seriously handicapped in their work, as well as depressed in spirits, by grinding poverty. She was informed that both Romanists and Protestants left to the Church the support of hospitals and other philanthropic things. There was a general coldness and indifference among the people about missionary work; but a change was coming. In 1902 the Mirfield Fathers began their wonderful work on the Rand, and had now a hundred native workers. There were seventy-nine mission chapels, and they had a training home for catechists.

The other speakers were the Bishop of Accra (who now, however, owing to ill health, is not to return to Africa) and Mrs. Hosgood, of Chota Nagpur.

The official Eucharistic service in connection with the S. P. G. anniversary was held at St. Paul's, on Wednesday, the Archbishop of Canterbury being celebrant. The main theme of the preacher, the Bishop of Glasgow, was "the problem of distortion" in the presentation of Christianity to the world. He believed that many of the ills in Church and State, in a country which bore the name of Christian, were ultimately to be traced to the loss of the leavening power of the Church in its midst, and this to the loss of the missionary character from so much of the life of the Church. Again and again in the history of the Church of Christ, when the Church seemed sick unto death, it was her missionary character that brought her safely through her sorest trials, and kept bright the flame of undying hope.

A public meeting in connection with the Medical Missions department of the Society was held at the Church House on Wednesday evening. The Bishop of Kensington, who presided, said medical missions might be regarded (1) as the great pioneer force of the missionary work of the Church; (2) as embodying the spirit of the Gospel itself; and (3) as illustrating one great principle of the Gospel—the consecration of special gifts to the service of God. He was amazed that a greater number of medical students did not volunteer for this work. Dr. Russell Wells (University of London M.D.) believed that with our Lord's command, "Preach the Gospel," there still goes His other command, "Heal the sick." The medical missionary must be a fully qualified, fully trained doctor. He should go out as fully trained as a man going into the best class of practice in this country. That was the way to get the best man. The Rev. F. J. Griffith (from North China) said they wanted to train up native doctors as well as native clergy. The Rev. Dr. Kennedy, a medical missionary at Chota Nagpur, also spoke. I must defer till next week my report of the annual meeting on Thursday and of the evening meeting at the Albert Hall on Friday.

FAREWELL SERVICE FOR CANADIAN MISSIONARIES.

The first party of Church workers to go out to Western Canada, including, among the clergy, the Rev. W. G. Boyd, domestic chaplain to the Archbishop of Canterbury, assembled in the chapel of Lambeth Palace, on Wednesday evening, for a

farewell service and to receive the Archbishop's blessing. The Bishop of London was present among others.

The Archbishop, in his address, reminded them that they were bearing part in a new start, in the new start of a great people that was to be: "Those who know best, and are wisest and most far seeing, tell us with certainty that what is happening now in Western Canada means that for the world a generation or two hence every kind of difference may have been made by the birth of a great English speaking nation which is growing up in those places which used to be uninhabited. The world had never seen a new nation spring into being under such circumstances and on such a scale." There was no place on earth where they could so well and rightly ask God to bless their new start as there in that chapel: "From this little chapel, which for 650 years has been in one way the central shrine of England's Church life, there have always been men going forth—ordained clergy or consecrated Bishops, going forth to great work at home or abroad. Most of all is that true of our missionary and colonial life. Do you know, as some here who are familiar with the story of Canada's Church life know, that we have had Bishops in Canada for not yet more than 150 years; that all the early Bishops were consecrated here at this step—the first Bishops of Nova Scotia, of Quebec, and later on of Saskatchewan and of Rupert's Land? Some fifteen or twenty of the new beginnings, new dioceses, new men, started from this spot—men like Bishop Inglis, Bishop Mountain, Bishop Bombas, Bishop (afterwards Archbishop) Machray, and many more were consecrated here where you make your new start to-night, and go out in the same way to bear the same witness for the Master, and to fight to win the same battles those men fought and won." "Please God," said the Archbishop, in conclusion, "we are going to be faithful to the trust which is given us."

The clergy of the party knelt in front of the altar while the Archbishop gave them his special blessing. He afterwards gave his general blessing to all present.

DR. POLLOCK CONSECRATED BISHOP OF NORWICH.

The Rev. Bertram Pollock, D.D., was confirmed in his election as Bishop of Norwich at the Church of St. Mary-le-Bow, Cheapside, on Friday; and was consecrated to the episcopal order at St. Paul's yesterday, St. Mark's Day. The Archbishop of Canterbury was the principal consecrator, and the Bishops of London, Winchester, Ely, Lichfield, Salisbury, Oxford, and Stepney were the co-consecrators. The Very Rev. Master of Trinity College, Cambridge, Dr. Butler, preached the sermon.

HOSTEL OPENED FOR CANDIDATES FOR ORDERS.

The new hostel in connection with the University of Leeds, and built by the Community of the Resurrection, Mirfield, for the University students in training for holy orders, has now been opened. The cost of the building is £15,000, and it will accommodate thirty-six students. The hostel was opened by Lady Frederick Cavendish, and speeches were made by the Rev. Dr. Mason, Canon of Canterbury and Vice-Chancellor of Cambridge University; Dr. Jevons, Warden of Durham; and the Rev. Walter H. Frere, Superior of the Community of the Resurrection. Dr. Mason said the scheme presented one of the boldest and wisest attempts to meet a great need of the English Church and of the people of England.

THE SWANSEA CHURCH SCHOOL CASE.

In the Swansea Church School case, in which was raised the question of the salaries of teachers, the Board of Education's appeal to the Court of Appeal against issue of writs of *mandamus* and *certiorari* has resulted in the dismissal of the appeal, together with a refusal of stay of execution. J. G. HALL.

It is a point of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it, *at once*; not to stand parleying and doubting about it, but to strike your blow *at once*, like a valiant soldier, who knows what his commander expects of him, and what will most baffle his enemy.—*Keble*.

CORNERSTONE LAID FOR DEACONESSES' SCHOOL

Important Function at New York Cathedral Grounds

DEATH OF KING EDWARD VII. NOTED IN CHURCHES

Altar and Reredos at Holy Cross Monastery

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church |
416 Lafayette St.
New York, May 10, 1910 |

BISHOP GREER'S illness on Saturday of last week prevented him from presiding at the meeting of the Cathedral League in the Synod House, and also from officiating at the laying of the corner-stone of the house for the New York Training School for Deaconesses. At the meeting Archdeacon Nelson presided, and Bishop Partridge represented Bishop Greer at the corner-stone ceremonies. In the latter function Bishop Partridge was assisted by Bishop Courtney, Archdeacon Nelson, the Rev. Milo H. Gates, warden; Canon Ernest Voorhis, Ph.D., precentor of the Cathedral; the Rev. C. R. Stetson, vicar of Trinity Church, and the choir of the Cathedral, led by Miles Farrow, choirmaster and organist. The school building will be 125 feet long, fronting on One Hundred and Tenth street, and is 60 feet in depth.

At the meeting of the Cathedral League Judge Davis spoke of the value of the Cathedral to future generations, and its architect, C. G. La Farge, observing that we stand now practically at the completion of the body of the Cathedral, asked that the great central tower should be taken up for the next step in the process of building. The nave, the porches, the chapels, all those things will take care of themselves, but it will be difficult to complete the central tower, which will seat nobody. In fact the history of Cathedrals all over the world is that when the towers have been left to the last they have never been done at all.

Telling of the financial side of the work, the treasurer, Charles F. Hoffman, stated that the total amount collected for the erection of the Cathedral up to date was \$3,950,000. Of this \$1,050,000 was in the form of legacies, \$800,865 in the form of subscriptions, and

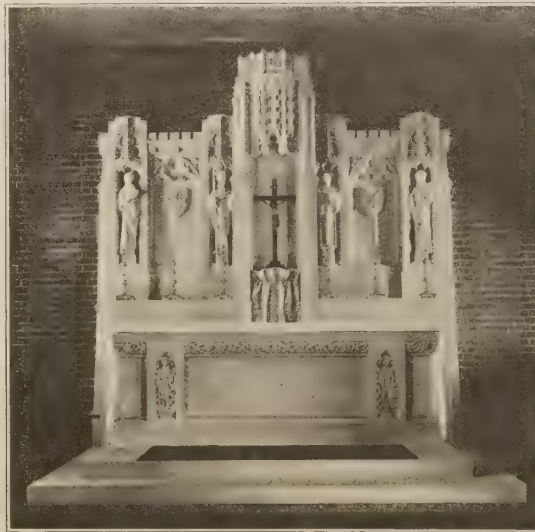
\$794,525 in the form of contributions, which excludes the amount of \$600,000 contributed by Gov. Morton. The income on the money invested brings in about \$22,000 a year, and it has been computed that when the church is opened it will require \$60,000 a year to keep it running. The treasurer advised the immediate raising of a fund to bring in that sum. He announced that it was hoped that the Cathedral could be opened for services on St. John's Day next, December 27th. The organ, which is being built, has yet to be installed.

The laying of the cornerstone, already mentioned, followed this meeting.

Already the new organ of the first magnitude, in building for the Cathedral, has produced serious discord among the workmen. The courts have been invoked to resolve the progression of the discordant voices. Judge Ward, in chambers, has granted an *ex parte* injunction to Irving & Casson, who have the contract for the casement of the great organ, restraining the Joint District Council of the United Brotherhood of Carpenters from interfering with their workmen. The dispute is over the carpenters employed. The organ builders maintain an open shop and are said to have been placed upon an "unfair list" by the carpenters' union. It is threatened that all the workers on the Cathedral will be called out.

THE KING COMMEMORATED.

Appropriate mention was made in sermons, in special prayers, and in funeral music, of the death of King Edward in many of the churches in the city and suburbs last Sunday, and much of the shipping in the harbor bears the Union Jack and the



ALTAR AND REREDOS, HOLY CROSS MONASTERY.

Stars and Stripes at half mast. A memorial service will be held in old Trinity on the day of the funeral under the auspices of the five British societies in the city, to which admission will be by card only.

ADORNMENTS FOR THE HIGH ALTAR, HOLY CROSS MONASTERY.

When the high altar in the chapel of Holy Cross Monastery at West Park was dedicated on Candlemas Day, 1909, the reredos contained niches for four statues. A priest associate of the order, the Rev. Elliot White, rector of Grace Church, Newark, N. J., donor of the altar, has generously given these statues also, in loving memory of his father and mother. The subjects are the four patrons of the order: St. Augustine, St. Dominic, St. Helen, and St. Katherine. They were completed and set in their niches before Good Friday of this year.

The carving of these figures occupied about eight months. They are of Caen stone, and their treatment is Gothic, made to conform to the style of the early period of the altar and reredos, which is superb in design and execution.

ANNIVERSARY AT TRINITY.

The sixty-fourth anniversary of the consecration of Trinity Church, lower Broadway, was appropriately celebrated on Ascension Day. The altar and chancel were elaborately decorated with white lilies, daisies, roses, and other white flowers with a background of palms and ferns. The great church was over-crowded with worshippers, and many people were denied entrance. As one man expressed it: "The whole parish was invited. Ten churches tried to enter one. Besides these parishioners, there was an unusual attendance of out-of-town people and members of other city parishes. This was the reason why so many Church people were disappointed and annoyed when they reached the gates and could go no farther."

Much might be written of the excellent programme of music and its interpretation by the choir, orchestra, and two organs, all under direction of Mr. Victor Baier. The choristers numbered fifty; the orchestra consisted of forty-five pieces. The combined effect was splendid. The preacher was the rector, the Rev. Dr. William T. Manning. The Rt. Rev. Dr. Walker, Bishop of Western New York, and the Rt. Rev. Dr. John G. Murray, Bishop Coadjutor of Maryland, were present. From a Church musician's point of view, this annual service in old Trinity is the most elaborate in and about the metropolis if not in the entire country; it yearly grows in dignity and steadily advances toward artistic perfection.

FUNERAL OF REV. JOHN W. BUCKMASTER.

A large congregation and a score of priests attended the funeral services of the Rev. John W. Buckmaster in Trinity Church, Mount Vernon, N. Y., on Tuesday morning, May 3rd. The opening sentences were read by the Ven. Frederick B. Van Kleeck, D.D., Archdeacon of Westchester; the Rev. Dr. C. F. Canedy read the lesson. The Creed and prayers were said by the rector of the parish, the Rev. W. H. Owen, Jr. A special service at Mr. Buckmaster's home was said by the Rev. H. L. R. Thomas, curate at Trinity Church. The committal service was said by Archdeacon Van Kleeck. Interment was made at Elizabeth, N. J. The Ven. George F. Nelson, D.D., Archdeacon of New York; the Ven. William Reed Thomas, D.D., Archdeacon of Orange; Archdeacon Van Kleeck and a majority of the clergy were vested, and a full choir participated in the choral service at the church. As noted in last week's issue of THE LIVING CHURCH, Mr. Buckmaster was canonically resident in the diocese of New York for many years and was widely known and highly respected.

GIFTS TO COLUMBIA UNIVERSITY.

Churchmen are always interested in the prosperity of the ancient King's College, now legally and popularly known as Columbia University. The trustees met on Monday afternoon, May 2d, and concluded the consideration of college business for this year. More than \$60,000 in gifts was announced. Of this \$30,000 was contributed by an anonymous donor, to be expended under the direction of President Butler. The children of the late Dr. Abraham Du Bois, it was announced, gave \$18,000 for a research fellowship at the Medical School, in memory of their father. On the twenty-fifth anniversary of their graduation the class of 1888, School of Mines, will remember the university with a gift of \$10,000, to establish a fellowship under the Faculty of Applied Science. Several appointments of importance were approved by the Trustees.

WORK OF THE CHARITIES AID ASSOCIATION.

The report of the activities of the State Charities Aid Association has just been published in the 37th annual statement of statistics, finances, etc. The report points out that the association had under the oversight of its various branches on October 1, 1909, 1,179 children who had been placed in families or were with their mothers in situations. Situations were found for 701 homeless women

and their babies. Owing largely to the increase of the association's work for children, there was a deficit of \$2,500 in the general fund.

SERMON BY THE REV. LORD WILLIAM CECIL.

The Rev. Lord Rupert William Ernest Gascoyne Cecil, second son of the late Marquis of Salisbury, Prime Minister of England, was the preacher at the Church of the Incarnation, Madison avenue and Thirty-fifth street, Sunday morning, April 24th. The Rev. Lord William Cecil, as he is more generally called, is rector of Bishops Hatfield, the Gascoyne-Cecil family seat in England. His visit is to interest Americans in a plan for a University for China. A draft for this was drawn up in England and Lord William and Lady Florence Cecil made a tour of the principal cities of China, where, it is said, the plan was well received. The church was well filled at the service, and Archdeacon George F. Nelson was among those present.

NUMEROUS CLERICAL CHANGES.

Many clerical changes are to be made in New York churches this month. The Rev. Dr. Charles L. Slattery began his ministry in New York City as rector of Grace Church, in succession to the late Dr. Huntington, last Sunday morning. The Rev. H. C. Dyer leaves the chaplaincy at Bellevue Hospital for that of the State Hospital. St. George's, in Stuyvesant Square, will have an almost complete change of clergy, save only the rector. The Rev. E. F. Wilcox has become Archdeacon of Salina, the Rev. J. S. Holland is on sick leave, and the Rev. A. S. Payzant is to become rector of Trinity Church, Erie. The new ministers are the Rev. George E. Norton of Maine, and Messrs. John F. Scott and Gerald Cunningham, upon graduation and ordination. St. Thomas' chapel, in East Sixtieth street, loses its vicar, the Rev. R. R. Claiborne, who becomes chaplain of the Orphans' Home in Convent avenue, and is succeeded by the Rev. F. W. Cornell of the City Mission. At St. Thomas' Church itself the Rev. W. L. Caswell becomes assistant. He has been at the Bronx Church House for a year past. The Rev. F. W. Arthurs leaves Calvary Church in Fourth avenue. The Rev. Rockland T. Homans, for five years at the Church of the Incarnation, is rector of the historic Grace Church, Jamaica. Holy Trinity Church, Harlem, having paid off its debt, will increase its clergy staff.

SEMINARY ORDINATIONS.

The following are the appointments for ordination and for work assigned to members of the graduating class of the General Theological Seminary:

By Bishop Greer, in St. Thomas' Church, New York City, on Trinity Sunday, May 22nd: Clinton Webber Areson (Asheville), to take post-graduate course, G. T. S.; Bernard Campbell (New York); William Leopold Essex, curate, Trinity, Newport, R. I.; Maxwell Ganter, curate, St. Martin's, New Bedford, Mass.; John McVickar Haight, Christ Church, Cody, Wyo.; Roscoe Conkling Hatch, Bronx Church House, New York City; William Frederick Kleinschmidt, Christ Church, Glendale, Ohio; Robert Eliot Marshall, Bronx Church House; Donald Millar (Tennessee), Bronx Church House; Edward Newton Peart, work not stated; Edward Luke Reed, curate, Grace Church, Nyack, N. Y.; Guy Emery Shipley (Missouri), curate, St. Peter's, St. Louis, Mo.; Frederic Wammersey, asst. m., St. John's, Waterbury, Conn.

By Bishop Lines, in the pro-Cathedral, Saturday morning, May 14th: Gordon Douglas Hoxsey, St. Peter's, Washington, N. J.; Carolus Roe Webb, St. John's, Bergenfield, N. J.

By Bishop Lawrence, in the Church of the Advent, Boston, Monday, May 16th: Brayton Byron, curate, Christ Church, Rochester, N. Y.; Sydney Atmore Caine, curate, St. Luke's chapel, New York City; Elmer Orlando Weld, curate, Grace Church, Brooklyn, N. Y.; Charles Pomeroy Otis, curate, All Saints', Worcester, Mass.

By Bishop Brewster, Church of the Ascension, Middletown, Conn., Thursday, June 9th: Gerald Arthur Cunningham, asst. m., St. George's Church, New York City

By Bishop Vincent, in St. Paul's Cathedral, Cincinnati, Ohio, Sunday, June 12: Henry Boyd Edwards, asst. m., Christ Church, Cincinnati, Ohio;

By Bishop Burgess, in Cathedral of the Incarnation, Garden City, Trinity Sunday, May 22d: Norman Inwood (Salina), to work in Salina, Kan.; Henry Butler Moore, Jr., curate, St. Bartholomew's Church, Brooklyn, N. Y.

By Bishop Anderson, in St. Mark's Church, Chicago, Sunday, May 29th: Frank Elmer Wilson, to work in the diocese of Chicago.

By Bishop Vinton, in Christ Church, Fitchburg, Mass., Trinity Sunday, May 22d: Frank Cawthorne Wheelock, St. Philip's Church, Easthampton, Mass.

By Bishop Darlington, in the Chapel of the Good Shepherd, G. T. S., Wednesday, May 18th: Henry Sherman Smart, St. John's Church, Huntingdon, Pa.

By Bishop Talbot, in the Church of the Nativity, South Bethlehem, Pa., Trinity Sunday, May 22d: Robert Blickensderfer, Leonard Hall, South Bethlehem.

By Bishop Edsall, in the Cathedral, Faribault, Minn., Trinity Sunday, May 22d: George Thomas Lawton, asst. m., St. Paul's Church, Minneapolis, Minn.

The dates of ordination and prospective work for the remaining members of the graduating class have not been determined.

WHAT HE tells us of Himself, that we are to set before us as our standard and pattern, and not to be contented with ourselves, until we and our doings are in conformity with Him.—*Keble*.

BE CONTENT to learn in Christ's school, which is the Church, instead of making out ways of your own.—*Keble*.

CHICAGO EVENTS OF LAST WEEK.

The Living Church News Bureau
Chicago, May 10 1910

THE annual meeting of the Ember Guild is to be held on Wednesday in Whitsun-week, May 18th, at St. Philip's church (the Rev. W. C. Way, priest in charge) Hamilton avenue and Thirty-sixth street. The Holy Communion will be celebrated at 8:30 followed by breakfast, morning prayer and devotional exercises until one o'clock, when lunch will be served. A business meeting for the election of officers will be held at 2:15. The guild now numbers nearly 100 members scattered from Massachusetts to California. The present officers are the Rev. E. J. Randall of Chicago, director; the Rt. Rev. Dr. Williams, Bishop of Nebraska, vice-director; the Rev. W. C. Way, Chicago, secretary and treasurer.

HOME STUDY SOCIETY.

The alumnae of "The Society of Home Study of Holy Scriptures" had their annual meeting at St. Mary's Mission House on Ascension Day, beginning with the Holy Eucharist celebrated by the Dean of the Cathedral. A business meeting followed the breakfast, at which a letter of greeting was read from the directress, Miss Smiley. She expressed to the members the great satisfaction that is found in having the large library and offices of the society permanently settled at the Church Missions House in New York City, where Bishops, priests, and missionaries can become informed of the helpful work done for women. It is a great force in making them Bible teachers and helpers as Sunday school teachers, aside from the benefit it brings to their own spiritual life. The secretary gave a most entertaining talk on her sojourn in Jerusalem and its environs. Guild branches have been formed in Boston, New York, Philadelphia, and Chicago. It is hoped that interest may not wane in Chicago. Anyone desirous of knowing more about the study may address Mrs. George B. Pratt, 318 Main street, Evanston, Ill., or Mrs. Samuel Gale Taylor, 561 Stafford Place, Chicago. Read Acts 17: 11-12.

BURIAL OF THE REV. GEORGE F. DANFORTH.

The funeral of the Rev. George F. Danforth, priest, mention of whose sudden death appeared in these columns last week, was held at Grace church on Wednesday, May 4th. The burial service was read by the Bishop of Chicago, assisted by the rector of Grace Church, the Rev. Dr. Waters. The committal service was read at the grave by the Rev. S. B. Blunt, rector of the Church of the Redeemer. About forty priests of the diocese were present with large delegations from the parishes of Park Ridge and Norwood Park, the former charges of the Rev. Mr. Danforth. There were some twenty priests, vested, forming the choir, and his fellow priests acted as pall bearers. The Rev. Mr. Danforth was greatly beloved and the Church has lost a faithful and Godly priest. R. I. P.

DEATH OF WILLIAM S. MACHARG.

The Church has lost another enthusiastic and active layman of the diocese in the death of William Storrs MacHarg, who until last year had been for twelve years consulting engineer for the city. Mr. MacHarg arranged the sewerage and water supply system and fire protection for the World's Columbian Exposition and introduced the system of sewerage in Chicago which has eliminated to a large extent the danger of polluted water from the lake. He was born in Albion, N. Y., November 18, 1847, and died at his residence in Chicago, May 6th. He was interested in many civic organizations, including the City Club and the Chicago Association of Commerce. In the Church he was most active in all movements, being president and a director of the Church Club for many years, and was chairman of the committee in charge of the noonday Lenten services. He was senior warden of the Church of Our Saviour, from which he was buried on Sunday afternoon, May 8th, his rector and very close friend, the Rev. J. H. Edwards, officiating. Mr. MacHarg will be much missed in Church circles and long remembered for his good and generous works.

CITY NOTES.

In the absence of the priest in charge of St. Simon's Church, the Rev. H. B. Gwyn, the finance committee voted him a purse of \$100 for travelling expenses, in recognition of his strenuous duties of the past six months. They also presented the Rev. Mr. Gwyn with a letter of appreciation of his efforts of the past year.

St. Paul's-by-the-Lake (the Rev. Richard Rowley, rector) continues to make great progress. It is marked this time by the sale of their rectory and a vacant lot for \$10,200 and the purchase of a splendid piece of property, 133 x 173, a corner lot, on Estes and North Ashland avenues, on which is a house suitable for a rectory. The parish now has 210 communicants. In each of the past six years there has been a \$2,000 offering at Easter.

Mr. F. W. Fleming, a student at the Western Theological Seminary, was taken to the Monroe Street Hospital on Thursday last after only a few hours illness and was operated upon for appendicitis. He is recovering from the operation and with no complications will return to the Seminary in two weeks.

Bishop Anderson sails on the Cunard SS. *Carmania* on May 28th for Scotland to be present as one of the delegates from America at the International Missionary Conference in Edinburgh. The Bishop was presented with a generous purse to defray the expense of the journey by the laity of the diocese, to mark the tenth anniversary of his consecration to the episcopate. He has also been invited to

(Continued on page 49.)

GREAT MISSIONARY MASS MEETING IN PHILADELPHIA

Three Thousand People Crowd the Academy of Music

NEW PULPITS FOR TWO CHURCHES

Excellent Progress at Beloved Disciple

OTHER CHURCH NEWS OF THE CITY

PHILADELPHIA, May 9, 1910.

THREE thousand people packed the Academy of Music to-night for the Missionary Mass Meeting arranged by the Men's Auxiliary. The Rev. F. W. Tomkins, D.D., presided in the absence of the Bishop, and the speakers were: The Bishop of Kyoto, on The Desire of all Nations; the Rev. Dr. van Allen, of the Church of the Advent, Boston, on "All Power is Given Unto Me"; and the Rev. Arthur M. Sherman of Hankow, who spoke of Changes and Opportunities in China.

Five hundred choristers led the singing of missionary hymns and rendered Gounod's "Send Out Thy Light."

PULPITS FOR TWO CHURCHES.

An elaborate pulpit has recently been erected in St. Thomas' Church, Whitemarsh, and was dedicated on May 8th as a memorial to Miss Ellen Sheaff and "her sister and fellow-worker," Mrs. Fanny Platt Sheaff. This historic church, which is to celebrate its bicentennial during the first week in June, is enriched by many beautiful and costly memorials, including a rood screen and stone altar, given by the family of J. Waln Vaux, a tile pavement, laid in memory of Mr. and Mrs. Robert V. Massey, and a lectern, recently given by the descendants of Col. John H. Bringhurst. It stands in a beautiful and interesting region, the scene of many an exciting event in the days when Washington and his ragged troops were battling with the British for the possession of Philadelphia, and many well-known names are carved on the stones of its ancient graveyard. The Rev. Alexander J. Miller is the present rector.

Another suburban church in which a new pulpit is about to be installed is St. Martin's, Radnor (the Rev. George Warrington Lamb, M.D., rector), where Mr. A. J. Drexel Paul has given one of Caen stone in memory of his father, James W. Paul, Jr.

CHURCH OF THE BELOVED DISCIPLE NOW SELF-SUSTAINING.

In the same convocation (North Philadelphia) encouraging reports come from the Church of the Beloved Disciple, which has long struggled under a crushing mortgage debt. The Rev. J. B. Blanchet, D.D., took charge last year, and has succeeded in arousing much interest, so that for the first time in twenty years the parish is self-supporting, except for the interest charges and instalments due on the principal debt. Dr. Blanchet has issued an appeal for aid, which shows that the amount of indebtedness has been reduced from \$34,000 to \$12,775, and that if that sum could be raised there is every prospect that the parish could take care of itself, and look forward to a growing usefulness. Dean Goodfellow and Bishop Whitaker endorse the appeal.

PHILADELPHIA SEXTONS MEET.

The Church Sextons' Association of Philadelphia held its annual meeting on Tuesday, May 3d, in the Chapel of the Mediator (the Rev. H. McKnight Moore, vicar), beginning with a celebration of the Holy Communion, after which, at the business session, Mr. F. W. Simonds, sexton of St. Matthew's Church, was reelected president for the ensuing year. Luncheon was then served in the parish house, and addresses were made by the Rev. Carl E. Grammer, D.D., the Rev. William P. Remington, and others. A letter was read from the Rev. H. H. P. Roche, now in the missionary district of Southern Florida, at whose suggestion, while rector of the Church of the Transfiguration, the association was formed. Over fifty sextons are now members.

IN MEMORY OF DR. D. D. WOOD.

A memorial service for Dr. David Duffie Wood, the blind organist, was held in St. Stephen's Church on the eve of Ascension Day, under the joint auspices of the rector and vestry of the Church, the Pennsylvania Institution for the Instruction of the Blind, the Manuscript Music Society of Philadelphia, and the American Organ Players' Club. The music was all chosen from Dr. Wood's compositions, and was sung by the choir of the Church, augmented by fourteen of the foremost singers of the city, all of them formerly his pupils.

THE CHURCH AND THE UNIVERSITY OF PENNSYLVANIA.

The provost and trustees of the University of Pennsylvania have asked the Rev. George Lynde Richardson, rector of St. Mary's Church, West Philadelphia, to preach the "University Sermon" to the gradu-

ating classes at commencement this year. The service will be held in St. Mary's on the morning of the Third Sunday after Trinity, June 12th. Special services for the students of the university are held from time to time at St. Mary's, which is only two squares from the dormitories. Early in the winter, the Bishop of Vermont preached at one of these, to a crowded congregation, and the Rev. Philip M. Rhinelanders was the preacher at one which was held last Sunday evening, May 8th. Next fall it is hoped that an organization of Church students may be formed, under the care of a special student secretary, working in coöperation with the University Christian Association and with the rectors of the four West Philadelphia parishes which are nearest to the buildings. It is hoped that the clergy and Brotherhood chapters will send information of entering students who are Churchmen to one of these rectors, who are the Rev. John G. Hatton, Church of the Transfiguration; the Rev. Robert Johnston, Church of the Saviour; the Rev. Clarence Wyatt Bispham, St. Philip's, and the Rev. George L. Richardson, St. Mary's.

AIMS AND WORK OF THE CIVIC LEAGUE FOR IMMIGRANTS.

In the last week of April steps were taken for the formation of the Philadelphia Division of the North American Civic League for Immigrants. In the early part of the week D. Chauncey Brewer, Esq., of Boston addressed a meeting at the Church House and fully explained to those present the objects of the league and its methods of work. Later in the week an active organization was formed, a constitution was adopted, and officers were elected. In a short time an active campaign will be begun and the public will be appealed to for support and coöperation. The Boston and New York branches of the league have accomplished admirable results, and now that the work is being established in Philadelphia and Baltimore the national scope of the league's activity will become more and more evident.

From the most casual glance at statistics it is perfectly patent that something must be done, and that immediately, to assimilate the immigrant element, or else we shall in a few generations be assimilated by it. If American standards and ideals are to be preserved the enormous body of incoming foreigners must be elevated.

The aim of the league is both philanthropic and patriotic. It undertakes to fit the immigrant for American citizenship and also to protect him from the wiles of designing persons who exploit him for their own behalf, taking advantage of his ignorance and helplessness when he arrives in a strange land, often utterly without friends. The presence of an undigested foreign element offers one of most serious national problems of the day, and it is imperative that we squarely face the situation confronting us. The movement has the approval and sympathy of the government authorities and it is hoped that awakened public spirit and conscience will result in wide popular support.

BENEFIT FOR THE HOUSE OF THE HOLY CHILD.

The House of the Holy Child is this year one of the beneficiaries of the Savoy Company, which, according to its annual custom, presents a Gilbert and Sullivan opera, "Patience" being the production for the 1910 performance. As the Savoy Company's appearance is practically the last important social and musical event of the Philadelphia season, it always attracts much attention, and it is therefore expected that the House of the Holy Child will be considerably benefited by the present connection.

ANNUAL OUTING OF ST CLEMENT'S CHOIR.

On Ascension Day, according to time-honored custom, the choir of St. Clement's Church sang for the High celebration at 7 o'clock and after breakfast started off for a day's outing in the country. This annual lark is looked forward to with as much pleasure as the longer camping outings of some of the other choirs.

A CORRECTION.

A CORRECTION should be made in the report sent last week of the sixtieth anniversary services of the Church of the Resurrection. The new church is already started, and has been carried up to the clere-story, but the effort is to be made to complete it as a memorial to the late Rev. Joseph R. Moore.

CHICAGO EVENTS OF LAST WEEK.

(Continued from page 48.)

preach the annual sermon in connection with the seventh National Conference of Charities and Corrections to be held in St. Louis, May 19-26. It will be preached on May 22d.

Two graduates of the Seminary to be ordained on Trinity Sunday have been assigned to their future work. The others will receive appointments soon. Mr. B. Q. Bell will go to Christ Church, Woodlawn, as assistant to the Rev. C. H. Young, and the Rev. Arthur Morrison, son of the Bishop of Iowa, will go on the Cathedral and City Mission staff of clergy in Chicago.

With the consent and cordial approval of the University of Chicago authorities, the Bishop of the diocese, and the rector of the local parish, it is purposed to begin within the bounds of the University a weekly celebration of the Holy Eucharist at 8 o'clock on Sunday mornings in Mandel Assembly Hall. The first of these celebrations was held last Sunday. Professor Elmer T. Merrill, a priest of the Church and a professor at the University, is largely instrumental in securing this step.

RENMUS.

SPECTATORS OF THE CRUCIFIXION.

Taken from Josephus, Jewish War, 5:11; 6.

A hundred thousand men saw Jesus die.
One out of ten turned Christian and believed.
Thirty years passed. Half of the rest were dead.
Then came the Romans at the Passover.

All living men who had seen Jesus die
Were gathered at the feast. The Christians fled
When first the Roman eagles topped the hills.
The rest shut up the city and stood siege.
Some died in battle, some by pestilence.
Most lived and starved till hunger made of life
A living death; then from the city gates,
By hundreds and by thousands reeling out,
Gave themselves prisoners to scornful Rome.
The legionaries sold the youths as slaves;
The old would fetch no price. Those who had seen
Christ Jesus die were middle-aged or old.
The Romans drove them back. They came again,
Faint with starvation, stubborn, staggering.

Now the great Roman wall about the town
Looked down on Calvary, where once had been
Three crosses and the Saviour of the world.

Upon the Roman wall a cross arose,
Another, and a third; a palisade
Of many thousand crosses closely packed.
On every cross a man, and every man
Facing toward Calvary. The sun smote down
On a great ring of crosses bearing men—
Men who had seen Christ Jesus crucified,
Had mocked Him, and resisted Him, and scorned
For thirty years. Folk take three days to die
Upon a cross, and from extreme excess
Of agony are silent save for groans.
The generation that saw Jesus die
Hung three days each, and, strained on his cross,
Each looked three days on Calvary and groaned.
There was no cross on Calvary. Too late
They watched Golgotha's empty skull-shaped hill.
The great Passover moon rode high in heaven
And made of each—they mostly died at night—
An ebony and silver crucifix
But gasping and alive, till a proud soul
That had resisted Jesus thirty years
Was gone; and Romans took the body down
And, with sharp hammer thuds, through the still night
Nailed on another starving, struggling man
To die three days, and look at Calvary.

But Calvary was empty. The great host
Might slowly turn their heads with glazing eyes
To see who last was crucified, but soon,
Out of excess of sideways-glancing pain,
Turned back to stare at empty Calvary.
At midnight and at noonday and at dawn
Three midnights and three noons of memory
Each watched Golgotha with no Saviour there,
Then died, and to another left his cross.
Six weeks the crosses stood and bore their load
Of many thousand dying men, who gazed
Each three days like spectators at a play
At Golgotha, bare, empty, without Christ;
And then the audience was changed but still
Watched the one play of crossless Calvary.
And when at last the blood stained palisade
Of crosses was hewn down, there were no more
(Except the Christians) left of living men
Who had seen Jesus die. The mighty throng
Who had cried "Crucify! Away with Him!
His blood be on our children and on us!"—
Was crucified away.

Thus left the world
That generation which saw Jesus die.

L. TUCKER.

Too MUCH surely cannot be done, either by rich or poor, young or old, in the way of kind affection, brotherly love, and sincere preferring each the other in all Christian courtesy and respect. We need not surely be afraid of too nearly resembling Him whose whole (life) is summed by the apostle "For even Christ pleased not Himself."—*Keble*.

THE BEAUTY of trees, the richness of metals and jewels, the strength of beasts, the vastness of the sea, the sweetness of colors, and of music, the brightness of heaven; all these things, humble and good persons know how to turn in good earnest to Christ's honor and the increase of His kingdom. These are the fresh green branches plucked by the wayside and strewn before Jesus.—*Selected*.

DO TO OTHERS what you, putting yourself in their place, might reasonably expect them to do to you.—*Selected*.

SERIOUS FIRE AT NASHOTAH.

There will be no commencement exercises held at Nashotah this year. Alumni and friends will kindly take notice.

NASHOTAH Theological Seminary suffered a severe loss in the total destruction of Lewis and Sabine Halls by fire on Friday morning of last week. These are the buildings in which most of the students were housed, as well as the Dean and Professors Young and Haslam. There were also class rooms in the buildings. The accompanying illustration shows, at the left, Lewis Hall, where the fire started, and in the foreground Sabine Hall, with its massive cloister extending the whole distance to the chapel at the extreme right. All shown in the picture except the chapel and the bare walls is a total loss; even the tower must be entirely dismantled.

The fire started in Lewis Hall from a defective flue at 9 o'clock in the morning, and, fed by a south wind, ate its way gradually through the entire length of Sabine Hall. When it had almost reached the chapel the wind changed. Fire extinguishers which, strangely enough, had been installed only the night before, were used so effectively at the chapel end of the group that the fire was held there until engines from Oconomowoc and Hartland arrived and saved the chapel. When it was in imminent danger, however, it was entirely dismantled of its furnishings so that some little loss is incurred thereby. It was used, however, for the Evensong of the same day and for Holy Communion on the morning following.

The greater part of the loss to the Seminary is covered by insurance, though probably not the entire loss. In January the insurance on Lewis Hall was doubled and that on Sabine Hall was considerably increased, so that the amount of insurance on the former at the time of the fire was \$7,000 and on the latter \$20,000. The personal belongings of the Dean and most of the students were saved, but, as is inevitable, each of these suffered some loss. Bishop Webb, who has lectured during the past year on Dogmatic Theology, and who had his own room in Lewis Hall, loses everything that he had there, including manuscripts and notes of his lectures and a number of vestments. Professors Young and Haslam also sustained a considerable loss, and the oratory in Lewis Hall was completely destroyed, including the fine picture that was set in the reredos.

Every courtesy was shown by near-by residents and the students were housed among them and in the remaining seminary buildings. The academic year being nearly at an end, it was determined to send all the students home, and there will be no commencement this year, arrangements being made for the senior class to receive their degrees *in absentia*. Alumni and friends are requested to take notice of this determination.

The plans as to rebuilding are of course indefinite at the present time. It had been intended to ask the Church at once for funds to erect a library building with common halls, which is sorely needed in the institution, in the near future. The present loss makes it probable that in place of rebuilding precisely on the lines of the edifices that are destroyed, a three-story structure will take their place, which will provide both for enlarged accommodations for the students, which are much needed, and also for the library and common halls, all in the one structure. The length of Sabine Hall alone was 220 feet, so that a building to take its place may easily be made one of dignity and very spacious. It is very desirable that the Church should contribute funds for the erection of this new building, for which obviously

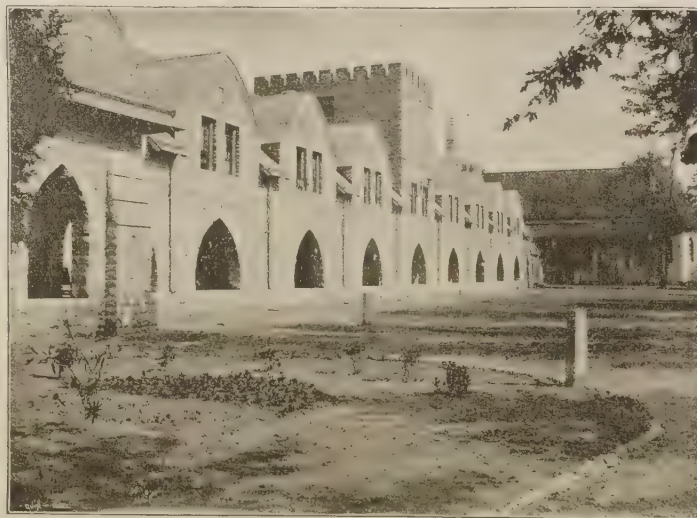
the insurance will give only the nucleus. The large sum that Nashotah lately received through the Donaldson bequest ought to be preserved intact for endowment, every dollar of the income from which will be needed for the purpose; and it is earnestly hoped that the Church at large will contribute toward the extension of the work by the erection of this new edifice as contemplated. It may be said that the added cost beyond the amount to be received from insurance will hardly be greater than that which would have been required for the library building alone, and for which it had been intended to make an appeal to the Church, as already stated.

SOUTH CAROLINA DIOCESAN CONVENTION.

THE 120th annual Council met in the Church of the Holy Comforter at Sumter on Tuesday, May 3d. A very large number of delegates was present and the council was pronounced the largest in many years. The important question of division of the diocese came up on a report from the committee in charge, the clergy voting in favor of division and the laity in the negative; the proposition was therefore lost. The opening service of the council, the Holy Communion, was held in commemoration of the one hundredth anniversary of the Advancement Society of South Carolina, and Bishop Guerry preached the sermon by special request of the officers of the society.

ORGANIZATION AND REPORTS.

The business session was called to order by the Bishop immediately after the service. The Rev. Albert S. Thomas was unanimously reelected secretary and the Rev. W. S. Holmes was appointed assistant secretary. Mr. William Godfrey of Cheraw, who was elected treasurer last year, was unanimously reelected. The usual committees were appointed. After an address of welcome by the rector of the parish, the Rev. H. H. Covington, and a response by the Bishop, reports were received from the Standing Committee, the Trustees of the Diocese, and from the Trustees of the Bishop's Fund. The annual report of



LEWIS HALL. SABINE HALL. CHAPEL.
BUILDINGS DESTROYED IN THE FIRE AT NASHOTAH THEOLOGICAL SEMINARY.
THE CHAPEL WAS SAVED.

the treasurer showed the finances of the diocese to be in a satisfactory condition. The report of the registrar, Mr. J. I. Waring, was read by the secretary in the absence of the registrar. The committee on the Episcopal residence was continued and an annual collection for this fund was again recommended. Bishop Guerry announced that the Rev. W. H. K. Pendleton had been appointed to preach the sermon at the next meeting of the council. There was no afternoon session, the delegates having been invited to attend a reception given in their honor by the guild of the parish at Mr. R. D. Lee's residence. On Tuesday night there was a service, after which was held a laymen's meeting, the chief subject of discussion being the pending resolution adopted at Columbia for the designation of the Easter offering to missions. This meeting not being a regular session of the council, no action was taken.

THE BISHOP'S ADDRESS.

After the usual devotional exercises on the second morning the first business of importance was the reading of the Bishop's address. He gave an interesting and comprehensive review of the year's work and progress and development in all sections of the state were noted. He made special reference to the laymen's movement and to the religious awakening that it indicated. In the closing part of his address the Bishop gave expression to his views on Church unity, which deliverance so impressed the council that a resolution was adopted directing this section of his address printed in pamphlet form for general distribution.

DIVISION OF THE DIOCESE REJECTED.

After the address the next business of importance was the report of the committee on Division of the Diocese. The report was made

by the chairman, the Rev. W. B. Gordon, and it reviewed the whole question of the division and embodied certain recommendations and resolutions. The first resolution debated was as follows: "That in the opinion of this committee it is desirable and advisable to divide the diocese," and after a long and full discussion of it the vote was taken by orders, which resulted in a majority of the clergy voting Aye and a majority of the laity voting No. A non-concurrence was ordered and the resolution was declared rejected. As there was then no need to discuss the other resolutions the matter of division for the present was abandoned. Towards the close of the session the following resolution was presented and adopted without any discussion and with but a few negative votes:

"WHEREAS, an increase of the Bishop's fund or endowment is absolutely necessary before a division is possible, be it therefore,

Resolved, That a special committee be appointed by the council, which shall be charged with the duty of devising plans and raising such funds as may be necessary for the division of the diocese, and that said committee be instructed to report at the annual meeting of the Council in 1911."

CONVOCATIONAL AND MISSIONARY REPORTS.

The night session was the missionary meeting of the Council, at which the deans of the different convocations made their reports and also the Board of Missions. The treasurer of the Board, the Rev. A. R. Mitchell, reported that all obligations of the year had been met and that there was a small balance on hand. The Board spent during the year \$7,669.61. Evidence of life and growth was seen in all these reports. Perhaps one of the most encouraging features of the Council was the reading by the treasurer of the apportionments for diocesan missions upon the several parishes and missions for the ensuing year. The statement was made at the beginning that all apportionments had been raised 20 per cent and it was hoped that such an increase would be accepted by all. With one exception the increase was accepted by all present, and not only was the apportioned increase accepted but parishes and missions vied with each other in voluntarily asking for additional increase over the amount apportioned. The same board was reelected. Mr. B. F. Finney of Savannah, Ga., secretary of the Brotherhood of St. Andrew for the South, was introduced to the Council and made an earnest talk on the Brotherhood.

THE ELECTIONS.

The last day of the Council was one of business and elections. The Standing Committee was reelected without change: The Rev. W. B. Gordon, president; Mr. William C. Bissell, secretary; Rev. John Kershaw, D.D., Rev. Messrs. A. R. Mitchell, H. H. Covington, A. S. Thomas, R. I. Manning, T. W. Bacot, H. P. Duvall, and J. A. Ball.

Deputies to the General Convention: Clerical—Rev. John Kershaw, D.D., Rev. Messrs. A. S. Thomas, K. G. Finley, and A. R. Mitchell. Lay—Messrs. R. I. Manning, J. P. Thomas, Walter Hazard, and T. W. Bacot.

An invitation from the Church of the Good Shepherd, Yorkville, for the next meeting of the Council was accepted and the time fixed was the first Tuesday in May.

CHURCH SUMMER CONFERENCES.

THE Church Summer Conference, started in a small way and encountering many difficulties, this year becomes three, all of them on excellent foundations. At St. Mary's School, Raleigh, in June, a conference is to be held for the clergy and laymen of the Carolinas, Bishop Kinsman of Delaware being a principal speaker. The conference is made possible through the foresight of the trustees of St. Mary's School and its principal, the Rev. George W. Lay, and with the hearty approval of the Bishops of the four Carolina dioceses.

At Cambridge the conference on Church Work succeeds the Seabury one of last year, with a committee in charge having in its membership the Rev. Drs. Samuel Hart and Max. L. Kellner, the Rev. Messrs. Philip M. Rhinelander and Philip Cook, and Messrs. Thomas Nelson Page, George Wharton Pepper, Robert H. Gardiner, Burton Mansfield, Eugene M. Camp, John A. Ely, and others. The conference continues those held at Richfield Springs, Northampton, and at Cambridge last year, and whatever its location, in future years it will, it is expected, remain a New England summer meeting. The Cambridge dates are July 9th to 24th.

Acting in full accord with the Cambridge committee Church conferences are again to be started at Richfield Springs. It is found that there is support for both, the one drawing upon five or six strong New England dioceses, and the other having at least six strong dioceses of New York, New Jersey, and Pennsylvania. Accordingly, a Christian Education Society of Richfield Springs has been formed to have charge of what is hoped may prove to be permanent conferences in its local town. Two meetings are to be held this year, one of them a New York Sun-

day School Teachers' Summer School, July 16th to 31st, and the other a World Missions Conference, August 4th to 14th.

The Cambridge conference, the oldest and best established, will be especially strong in normal instruction for mission study class teachers. This is a very important field, and the strength of its faculty has been possible only after some years of effort. The Church has now, in the Cambridge faculty, a summer missionary conference quite equal in its courses to any of the conferences of other religious bodies, far longer established. Instructors include the Rev. Messrs. P. M. Rhinelander and William E. Gardner, Misses Lucy C. Jarvis, Lucy C. Sturgis, M. G. Lindley, and others.

The Bible teachers at Cambridge this year will be the Rev. Dr. Max. Kellner of the Cambridge School during the first week, and the Rev. Harvey Officer, Jr., O.H.C., during the second. The Rev. Dr. Samuel Hart will give his studies in the Prayer Book during the first week, and Bishop Kinsman of Delaware "Principles of Anglicanism" during the second. There will be conferences on many forms of work by both men and women, and a Department Day, July 18th, when workers in the First Department will meet the official secretary.

The Sunday School Teachers' Summer School at Richfield Springs will have as principal instructors the Rev. Pascal Harrower and the Rev. Dr. W. W. Smith of the New York Commission, and all of the splendid resources of the commission, easily the best in the country, will be placed at the disposal of New York teachers. Diplomas will be offered, and missions in the Sunday school will be emphasized. The stereopticon will be much used.

The World Missions meeting expects to have on one day former Vice-President Fairbanks, who has written of his interest and of his hope to be able to tell of missionary work seen by him during his recent tour of the world. It will also have one or more delegates just returned from the World Missionary Conference at Edinburgh in June. Much attention will be given to missionary methods under the leadership of Mr. Eugene M. Camp of the Church Laymen's Union, and to demonstration of actual achievement by the Rev. Sydney N. Ussher of the Orient Circle of St. Bartholomew's Church, New York. The Bible teacher and preacher will be the Rev. Dr. W. H. van Allen of Boston. Features of the Richfield conferences will be outdoor Sunday afternoon services in the park, one of the Sundays being foreign mission day, with Bishop Partridge of Kyoto as preacher. Bishop Doane has given his cordial approval of the formation of the new Christian Education Society and of the starting of the conferences in his diocese.

In 1905, when the summer meeting was held at Richfield, the town had no suitable hall, and railroad facilities were not good. Now two excellent halls are available, there is a new public library, and the transportation has been much improved. For information concerning these Church summer meetings address the Rev. George W. Lay, St. Mary's School, Raleigh, N. C.; Miss E. H. Houghton, secretary, 58 Garden Street, Cambridge, Mass.; and up to July 1st, Mr. F. T. Kimmerle, assistant secretary, 23 Union Square, New York, after July 1st, Christian Education Society, Richfield Springs, N. Y. The value of these summer meetings to missions, to Bible study, to personal acquaintance of workers, is very great. For years other religious bodies have profited by them. At last the Church is beginning to do so.

WHEN.

Pray hardest when it is hardest to pray.

—CHARLES H. BRENT.

When frail thou art and cruel doubts assail,
How great thy need of strength that cannot fail!
Then trembling pray,
"Be Thou my stay."

When eyes are dim and leaden is thy sky,
Perplexed, dismayed, ah then! thou needst to cry,
"Thou art the Way,
To Thee I pray."

When sorrow comes, thy thought rebellious, sore,
Thou need'st in greater earnest to implore:
Heartbroken say,
"Help me today!"

When with a lukewarm heart, or cold,
Afar thou wanderest from the fold,
Benumbed, still pray,
"Be mine alway."

HELEN ELIZABETH COOLIDGE.

THE ASCENSION AND THE EASTWARD POSITION.

By the Rev. Giles Herbert Sharpley.

CATHOLICS have always built their churches, when they could, with sanctuaries at the East, so that the worship of the people should be offered in that direction. The priest has also faced that way when offering the great Sacrifice in the sanctuary. Thither he turns too when saying the creed in the choir-offices and, of late years, in this country at least, it is common for him to turn that way when saying the *glorias*. When they could not build their churches with the sanctuary in the east they have nevertheless called the sanctuary-end the east-end, thus keeping up a pretence of worshipping that way. We inherited this custom from God's elder people, who, we read, were taught it by God Himself.

At the beginning God placed the garden in which He would meet with men "Eastward in Eden." When man was driven out of Eden, the cherubim who guard the divine Presence were placed "at the East of the Garden." When the Israelites journeyed through the Wilderness they were directed wherever they halted to pitch their tents so that the tribe of Judah, whose was the Sceptre and out of which Shiloh would come, should be at the East and the other tribes behind it. Hence the whole camp stood with its head to the East. Moses was to place the tabernacle so that the sanctuary should be at the east end. When the high-priest entered the sanctuary to offer the blood of the atonement he was to sprinkle it "eastward." When Ezekiel saw the "Glory of Israel" depart it went up from the temple to "the mount which stood on the east side of the city." When that "Glory" came back incarnate His coming was announced by a "star in the East." When He returned to the Father He ascended again, as in the days of Ezekiel, from the Mount of Olives on the east side of the city. And when He shall come again to judge the world He has told us that He shall come "like lightning out of the East." Therefore we bury our dead with their faces to the East, that they may see Him when He comes to wake them from their sleep.

What is at the bottom of this Eastward position? Why worship in that direction rather than another? The reason generally given is that the East is the source of light and that thus we are reminded that Christ, whom we worship, is the light of the world. That may do for the want of a better reason, but it is fanciful. It is hard to think that God has ordered a piece of fancy ritual. It would seem that the only real reason for worshipping in any particular direction must be that God is there. That is why the Jews worshipped toward the temple. They believed that God dwelt there.

The idea of God being in any particular place seems at first to contradict the idea of His omnipresence, but as a matter of fact it does not. We may learn this from our own experience. Each of us is, we believe, locally present where his body is, yet how far behind our bodies do our consciousness and the power of our wills extend; and it is in these, not in our bodies, that our personality consists. It is evident therefore that, however present we may be in the body, we are not limited to it. So it may be with God. He is undoubtedly everywhere, for there is nothing hid from His knowledge nor beyond the reach of His will; but this does not preclude us from thinking that He may be also somewhere. Certain it is that He has taught men to think so. He was in the garden. He was in the bush. He was on Mt. Sinai. He was in the sanctuary. And now He is in heaven. Whatever may be our notion of the Divine omnipresence, we must reconcile it somehow with the idea of a local presence, for that is a fact from which there is no escape.

Where is this local presence? Can we know? Is it east of us? Is that the explanation of the eastward position which God has been teaching His people to observe all these years? It has seemed hitherto that there could be no answer to this question, this side of the other world, but lately astronomers have found out things which, I venture to say, throw some light upon it.

1. In the first place they have found out that the universe is not infinite. The stars do not stretch away through boundless space as we used to think they did. There is a limit to them. This had been anticipated from the otherwise unaccountable speed of the stars and the darkness which fills the interstellar space. Now by the aid of mighty lenses our observers are able to look beyond the polar stars and to see through the outer edge of the Milky-way, and they tell us that there is a bound to the stars above and below and all around; that there lies around us an outer darkness in which can be discerned no stars at all.

2. In the next place they have found that there is a center to the universe. It is a cluster of stars, and our sun is one of them. It is a cluster so great that its diameter has been variously estimated at from two hundred and ninety-eight to three hundred and eighteen light-years. This cluster, of course, has its center. What it is they do not know, but it is the heart of the universe; the place whence proceeds that mighty power which holds and guides the remote stars on the outer edge of the Milky-way. Why may it not be that when our Lord ascended into the heavens, He went there? It will not do to throw this suggestion aside because it is materialistic. How else can we think of the Ascension but in a materialistic way? Did not our Lord ascend "with flesh, bones, and all things appertaining to the perfection of man's nature" into these heavens which are above us? He must be among the stars somewhere. Why not in that place of power around which the whole universe revolves in vast majestic sweep? Why may that not be the place of the Great White Throne and the Mercy Seat, from whence His eye beholds all things in heaven and earth and His will controls them—the place where the angels behold His glory and from whence Jacob saw them come and go on their errands of mercy to us?

3. However, there is a center, and it is very remarkable that astronomers should have found that our sun, with its whole company of planets, of which our world is one, is on the west of this great center. Of course, the sun is moving. We must think that; though what its orbit is it is hard to say. But this is clear from astronomical allusions in history: that it has been in its present position, relative to that center, throughout the whole period of human history. Whether this is because, as seems likely, its orbit is entirely on the west of this center, or because its orbit around this center is so enormous that the whole span of history has sufficed for it to travel but a part of the western side of it, no one yet can tell. But there it is and there it has always been and is likely to be as far as we men are concerned. If, now, this center of all things is the great Sanctuary of the Universe, as I have suggested, whither our Lord went at His Ascension and is now, then, when we direct our worship to the East we are not engaging in a piece of empty ritual, but are directing it toward our Lord Himself, who sits there "at the right hand of God in the glory of the Father."

APOSTOLIC SUCCESSION.

THOSE WHO accept the doctrine of the Apostolic succession—the transmission of ministerial power from the Apostles—have at least three advantages: first, that they possess a theory of ministry; secondly, that their theory is perfectly definite and unmistakable; and thirdly, that the theory is the one maintained by all the ancient Churches in Christendom. Those who reject the doctrine must not be satisfied merely with rejection. They must provide some consistent theory or other to take its place. This is exactly what many who reject it have failed to do. Whatever be their destructive ability, their constructive is singularly deficient. Some theory or other must be found as a basis of Unity. Ultimately one of two theories must be adopted: either ministerial power is conferred by transmission, through a distinct order of men, from the Apostolic age; or else it is conferred by the congregation. It would be well if those who reject the former would tell us plainly whether the latter is what they maintain. The mere criticism of the Apostolic succession as a fiction only leaves us completely in the dark as to what the doctrine of Christendom upon the subject is supposed to be. It is a dangerous procedure to shake men's religious faith without clearly defining what you are able to offer them in exchange.

LITTLE DO people, as a rule, realize the lurking evil that daily enters their homes through the medium of one of the triumphs of modern civilization—the freedom of the press, states the *Canadian Churchman*. In the daily paper, the monthly magazine, the popular novel are to be found with much good, no little evil. Opinions and sentiments plausibly expressed in graceful style but contrary to the plain teaching of the Church and the sanctions of sound morality enter the youthful mind and like evil seeds take root and bear noxious fruit in after life. All the greater is this danger from the fact that some of our Church people are becoming what they are pleased to call more liberal and up-to-date in their views. The sound and solid instruction of the Church catechism is looked upon as too narrow and old-fashioned. And the doctrines upon which the true Church is founded are by them considered hard to learn, impossible to practise, and too unfashionable for these modern days. Well, such parents take their choice and their children occasionally pay the penalty in worldliness, materialism, agnosticism, and infidelity. Such views of religion develop a dreadful sequence, recalling Hogarth's tragic sketches of "The Rake's Progress." They may be summed up in the words form, fashion, futility, doubt, despair, death.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

TRINITY PARISH, LOUISVILLE, AND ITS PLAYGROUND.

TRINITY CHURCH, Louisville, Ky., is set in the midst of a dense population, many of whom are attached to no church, and are too poor to contribute any adequate support, if they were. Here was a neighborhood teeming with children, many of whom went to no Sunday school, and were thus outside the Church's care. One would have thought, the priest in charge declared, that this was the very place for a vigorous Church enterprise, and the thought of selling a property already established in the neighborhood too preposterous to be imagined. But it was not sold, nor was the Church as practically dead as some supposed, for there was life of a very strong character within it, although confined to a loyal few, who, notwithstanding Trinity's adversity, struggled to keep its doors open and to save the whole Church from the disgrace of failure where work was sorely needed.

To quote from the Rev. A. E. Whatham's account in *The Bishop's Letter*:

"It is well-known to the thoughtful that the Church at large is not in touch with the masses, and especially its poorer part. But have not the poor the first claim on the Church, whose Master gave as a sign of His advent the fact 'the poor have the Gospel preached unto them'? How then shall Trinity successfully reach the poor of its neighborhood? This is the problem with which the pastor and few people are struggling at Trinity. It was last summer that its solution came to us. While the wealthier members of our Church were enjoying themselves at various holiday resorts, hundreds of the poor children of our neighborhood had nowhere to play but the crowded streets and narrow lanes and alleys. Think of the heat of our great city in summer! Think of the stuffy small houses of the poor! Now Trinity church stands on a lot 204 feet deep by 75 feet wide, and there is an open space behind the church of 114 x 75, a larger space than the Neighborhood House on First street possesses, and which is crowded with children, while our space does nothing but grow weeds. Here then within our own hands, upon our own property, is the solution of our difficulty. Swings and seesaws for the bigger boys and girls, sand heaps for the little ones, grassed corners with shrubs and flowers for the mothers. In fact, a park and playground for Trinity. Think of the many scores of running, jumping little feet, of the joyous ring of many young voices, of the smiling faces of the mothers, who seated on benches may ply their busy needles on some useful garment while watching their little ones at play. Think of this heaven sent prospect during the heated days of summer. With this before us we wrote to the Bishop, who with his usual prompt action in all matters of the Church's good and the people's welfare, replied by return mail saying: 'The playground commends itself to me as a most admirable thing, and I will do all I can to help you to carry it out. If we are not able to do it this year, we can prepare for it, and so do it next summer.'"

OLD CHRIST CHURCH, Philadelphia, is building a parish house, specifically designed to serve as a neighborhood center in a section of the city greatly needing the administrations of such a building. Abandoned as has been the neighborhood by almost every other Christian organization, both by reason of the number and character of its buildings, it is in greater need than ever of the help which has been thus offered and which can be extended by this historic church. In an appeal for funds to carry out the work on a truly effective basis, the vestry has declared "Philadelphians concerned in genuine civic betterments, citizens who would conserve national shrines, families or ancestors who were indented with the organization, people who are enjoying the advantages of the institutions of which this is the parent, and all friends who can sympathize with the ambition to make the future of the old church as full of noble accomplishments as its past, would be asked to contribute." The parochial work of this Church has been developed along very important lines by its present rector, the Rev. Louis C. Washburn, D.D., one of the leaders of the Christian Social Union, as also in his parish, in the diocese, and in the Church at large in arousing a more general interest in the social work of the Church. When completed the parish building will be a factor in the life of a difficult section of the city and a tribute to the splendid leadership of Dr. Washburn.

"WE DISCUSS personalities and the politics of scrambling for position, and, meantime, with the slowly onward movement of a glacier, changes occur which really influence the happiness of man. Well would it be if all these alterations might be accomplished in a moment; but, sadly, experience teaches us that steps, in order to be secure, must be single and rather short. If they are in the right direction we can at least cheer up, knowing how far back we are often set by one false move. Obviously, civilization is imperfect when men who wish to work must starve; when the machinery of production is used in producing champagne, tobacco, and fancy waistcoats, while thousands of children labor and millions of women walk the streets. Obviously, unless this world fails to solve its problems, the time must come when willingness to work will mean ability to live, when factories cannot close while hunger rages and families are huddled in grimy squalor. Each move toward justice, kindness, and equal opportunity brings nearer the hour when the spirit of human existence shall no longer be the spirit of war, and when the meek shall have their share of inheritance on the earth."—*Collier's*.

THE CHURCH and social welfare" will come in for very considerable attention during the coming months in connection with various summer conferences. At Kenyon College, June 13th to 17th, Dean Sumner of the Cathedral at Chicago will be the leader in this discussion. At the Southern conference, to be held at Raleigh later in the same month, the subject will receive adequate treatment. At the National Conference of Church Clubs there will be an address on "The Church at Work Socially" by the president of the Christian Social Union, and Dean Hodges will have charge of a series of conferences at the summer meeting in Albany. Dean DuMoulin, of the Cathedral at Cleveland, is now giving a series of addresses on philanthropy and civic betterment.

THE CITY of Vancouver, B. C., is to try the policy of making saloons less attractive and has decided to take away many of the attractions. All furniture, pictures, music boxes, and the like, are to be excluded, and the bar room will thus be made a place in which to assuage one's thirst, but not to lounge in. Then, most important, is the absolute prohibition of treating; every man that has a drink must pay for it himself. This is along the lines of the "Anti-treating Society," in London, of which Lord Roberts was an active member. The hours of business are curtailed and the license fee is \$1,000.

THE UNIVERSITY of the City of New York has issued, through its educational department an "Arbor Day Annual," which contains an annotated list of books on nature study. In the words of the preface:

"The chief purpose of Arbor Day is of course to promote the planting and care of trees and shrubs and the beautifying of school grounds. It is to be hoped that teachers will not overlook the importance of this function of the day and that they will make sure that the celebration is practical as well as ceremonial."

AMONG the industrial and social questions being considered at the present session of Congress are employers' liability, safety appliance, reporting accidents, minimum wage, convict labor, eight hour bills, immigration, industrial education, postal savings bank.

SOCIAL DISEASES is the title of the bulletin issued by the Pennsylvania Society for the Prevention of Social Diseases, of which Robert N. Willson, M.D., is secretary. A recent bulletin contains a very interesting suggestion of a national federation of the thirteen state societies.

"PLAY AND THE CHURCH" is the title of a recent issue of the Playground Association. It deals mainly with the utilization of the ground surrounding Trinity Church and St. Paul's Chapel in New York City.

AMBASSADOR BRYCE uttered a happy sentiment at the University of Kansas a few days ago when he declared that the good citizen must put his shoulder to the wheel and keep it there.

NEW YORK has just opened its first open school room in connection with one of the public schools in Mott street.

THE *Gospel of the Kingdom* for May contains a very interesting bibliography of social Christianity.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

MISSIONS AND ENDOWMENTS.

To the Editor of *The Living Church*:

IN giving my hearty approval to what is said under the above heading in your issue of April 30, 1910, I would add the following:

The rate of interest which the business world pays for the use of Church funds is too low. The Church can do better. Take the missions of the Church from the money standpoint alone. The eighteen missionary jurisdictions in the domestic field, for the most part, pay their apportionment for missions, and return, as I estimate, about ten per cent of the moneys appropriated to them for work among white people. In other words, money given to domestic missions does the work for which it is given, and, besides, returns about ten per cent to the missionary funds to be used again; while money loaned to the business world does the business of the world (not of the Church) and returns only three, four, or five per cent.

But look at the matter from another standpoint: Let one thousand dollars be appropriated for the support of a missionary in some unoccupied locality. If such missionary presents ten persons each year for confirmation (no unusual number), if a dozen or more are baptized, if new persons become supporters of the Church, so that there is an added increase of contributions to the Church, say an average of ten dollars to each communicant, we have then a return each year of \$100 a year to the funds of the Church, or ten per cent on the amount invested.

But still greater increase is through the spur given to local effort. In many cases it is several times the amount of mission funds given. The increase may be one, two, or three hundred per cent.

The proper, the legitimate work of the Church, however, is the increase in souls added to the Master's kingdom rather than in money. Money given for missions does that legitimate work of the Church. In addition, as seen in the domestic field, it returns in money, to be again used for missions, a much higher percentage of increase than the business world ever gives for the use of the money of the Church.

D. A. SANFORD.

Callaway, Neb.

THE CRITICAL TIME.

To the Editor of *The Living Church*:

THE recent treatment accorded three distinguished American citizens in the city of Rome, by the managers of the Vatican, former Vice President Fairbanks, ex-President Roosevelt, and lastly the venerable Bishop of the Diocese of Maryland, has not advanced the popularity of the American branch of the Roman Church in the United States. On the contrary, many loyal members of the Roman Church have in unmeasured terms resented this treatment to these distinguished American citizens. It appears to many observing laymen of the American Church that now is the opportune time for us to drop that miserable nick name, the Protestant Episcopal Church, and before our Roman brethren steal a march on us, call the Church by its proper name, The American Catholic Church. I believe that if the next Triennial Council does not do it, the Roman Church in the United States will before the meeting of the next General Convention in 1913, forestall us by withdrawing from the Italian dominion, and call their American branch of the Church of Rome, The American Catholic Church. If they should do this what a blow it would be to us.

From the standpoint of a layman who has devoted fifty of his sixty-eight years to the work of the Church, I think that the all-important thing to be done, and done now, is to give this branch of the venerable Catholic Church the name that is its right by inheritance.

JOHN ESTIN KELLER.

Lexington, Ky.

CHURCH PRIVILEGES AT MOUNT HOLYOKE.

To the Editor of *The Living Church*:

IS there not an element of injustice in your strictures on the religious policy of Mount Holyoke College? The facts you state are true, but there are other facts, equally true, which you do not state. The Roman Catholic students are so few as to be dealt with as individuals, while the Church girls form quite a large proportion of the student body; about sixty, I think. The girls would be allowed to go away to an early service, but New England trolleys do not start until 8 o'clock on Sundays. With boys' schools and colleges close by, the discretion of trolley-riders cannot always be trusted, even on the Lord's Day.

My own daughter is just finishing her course at Mount Holyoke,

and she has found the temper of the authorities most considerate towards the Church. Bishop Vinton visits the college once at least in each year, and makes the acquaintance of all the Church girls; and he sends a priest to give the Holy Communion once each month during term time. The authorities give every encouragement to this monthly Eucharist, and would do the same if a priest were sent every Sunday. Two things are to be desired: first, that the Bishop might be able to send a priest to give a Mass every Sunday; second, that someone who loves both the Church and Mount Holyoke might build a chapel for our services.

JESSE HIGGINS.

Utica, N. Y.

ANTHEMS.

To the Editor of *The Living Church*:

IN connection with the formation of the American Catholic Society for the Abolition of Anthems, and Mr. Davies' invitation for suggestions on the subject, I am reminded of an article that appeared many years ago in the *Arrow*, condemning anthems. As I remember it, it went something like this: "The parson has spent some time on his knees invoking Divine aid in the preparation of his sermon. He has labored for several days in its construction. At last, satisfied that he has secured a sufficient supply of good seed, on Sunday morning he ascends the pulpit and after the invocation proceeds to scatter the seed in the soil of the hearts of his people. Then cometh the anthem and taketh away the seed that was sown in their hearts."

HARRY HOWE BOGERT.

Point Pleasant, N. J., May 6, 1910.

RESERVATION OF THE BLESSED SACRAMENT.

To the Editor of *The Living Church*:

MAY I express my regret that *THE LIVING CHURCH* should take so confident a line editorially on this subject as in your issue of April 30th:

"As no intelligent person alleges now that the rubric at the end of the Communion office has any reference to reservation for the sick, it is a part of the legitimate pastoral office of a parish priest to make such arrangement, if it seem good to him."

Permit me to say, at the risk of forfeiting any reputation I may have for being an "intelligent person," that I have no doubt whatever that if I should reserve the Blessed Sacrament for the sick (unless in the case of such an exceptional emergency as would justify one in setting aside any rubric or canon) I should be trampling under foot my solemn ordination vow "To minister the sacraments . . . as this Church hath received the same," and should imperil my salvation.

Granted that the rubric was intended to prevent irreverence, it could not have been put in its present form if, at the time it was enacted, reservation had been allowable.

"If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church; but the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

These words are free from ambiguity. If they are obeyed, reservation is impossible.

The Prayer Book of 1549 provided for reservation. The Prayer Book of 1552 omitted that provision. At the same time and by the same authority the Articles of Religion were put forth; and this statement is in the 29th: "The sacrament of the Lord's Supper was not by Christ's ordinance reserved." This statement is meaningless and unintelligible, if reservation were still allowed. It is evidently inserted to justify the dropping of the practice in the Prayer Book of 1552.

We are bound "to minister the sacraments . . . as this Church hath received the same." The Church gives us perfectly definite instructions what to do in ministering the Holy Communion to the sick.

"If the sick person be not able to come to the church, and yet is desirous to receive the Communion in his home, then he must give timely notice to the Minister; . . . and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel here following."

If a person departs from the Church's order, and, without celebrating the Holy Communion in the sick man's house, ministers to him the sacrament reserved without any shadow of authority at a previous celebration, he is not ministering the sacrament as this Church hath received the same.

That the ancient and Catholic practice of carrying the sacrament from the church to the sick and dying ought to be restored, there is no question; but for the individual priest in the face of his ordination vows and the plain directions of the Prayer Book to introduce it of his own mere will, is lawlessness and anarchy. How can we find fault with Canon Chase for lawlessly administering the Holy Communion to those who are neither confirmed nor ready and desirous to be confirmed, if we, with equal lawlessness, set aside other equally plain rubrics and directions of the Church?

The Bishop's House,

GEORGE B. JOHNSON.

Burlington, Vt., May 6, 1910.

CANADIAN CHURCH CELEBRATION.

To the Editor of *The Living Church*:

WILL you permit me to use your Correspondence columns to draw the attention of American Churchmen who may be making plans for the summer vacation, to the events of unusual interest to take place next September in Nova Scotia, the oldest province in Canada, itself a delightful land by the sea, and September its most delightful month? These are the celebration of the two hundredth anniversary of the Canadian Church, the opening of All Saints' Cathedral, Halifax, and the holding of a three days' Canadian Church Congress, with visits to King's College, Windsor, Canada's oldest university, and to Annapolis Royal, the scene of the first Anglican service in Canada. In addition to nearly all the Canadian and many American Bishops with many of the leading clergy and laity on this side of the Atlantic, we expect to have with us the Bishop of London, the Bishop of Glasgow, Bishop Taylor-Smith, chaplain-general of the British army, and others from across the Atlantic. It is hoped that the occasion may be made an opportunity for the home-coming for a pleasant vacation of many clergy of Canadian origin now at work in the United States. The date is September 3d-9th. Further information will be gladly given on application. Thanking you for your space, I am,

Yours sincerely,

C. W. VERNON,

Church Institute,
Halifax, Nova Scotia.

General Organizing Secretary.

ALL SAINTS' COLLEGE, VICKSBURG.

To the Editor of *The Living Church*:

IT has been my pleasure recently to visit Vicksburg, Miss., and I was very much surprised and delighted to see the noble work which the diocese of Mississippi is carrying on at All Saints' College, under the able administration of the Rev. William Mercer Green. It is peculiarly interesting to me that the beautiful building with all its equipment, together with the land surrounding it, has been given entirely by the Churchmen and citizens of the diocese of Mississippi, without outside aid. The generous Churchmen of the East have in the past and do now consider it a privilege to found institutions and build churches in the West and South, or wherever they can extend the influence of the Church, but it is always a matter of sincere congratulation when they observe the many evidences of self-help and the building up of Church institutions by local interest.

The Bishop of Mississippi deserves the cordial congratulations of the whole American Church for his most efficient work as Bishop and for his evident winning of the affections and enthusiastic support of the clergy and laity of his diocese. I trust that at the proper time you will find it possible to publish a picture of this college with an account of its work. Believe me,

Yours truly,

New York, May 2nd.

WM. M. GROSVENOR.

ARRIVAL AND DEPARTURE.

By MARIE J. BOIS.

WE all know the feeling of intense thankfulness which fills the disciple who after long months of weary waiting finds at last the place appointed for him and, having reached it, settles down to his work. First comes the survey of the field, what has been done and what remains to be done. Surely, while we may find that many things which we hold to be essential have been left undone, yet we will be slow to criticise, remembering that those who come after us will also find enough to criticise in what we have done or left undone.

And thus, the work started, we may now look around and prepare our attractive, restful little corner which is to be our retreat, our own work during the months to come. What delight there is in unpacking dear old books which had been hidden for so long in a trunk, in hanging our pictures, and in grouping as artistically as we can the sweet memories of dear friends and of pleasant acquaintances! When all is done, when the shelves are lined again with the familiar books, when the last picture is hung, the last little remembrance, in its place, who does not know the delightful feeling one has of being home again?

But without in the least dimming the pleasure of the arrival, we who know that we are pilgrims on the earth must remember that, after all, it is but for a time. We may not we must not, forget that He to whom we belong, body, soul, and spirit, may at any time call us to leave all this. Thus, while rejoicing and thanking Him for this goodness to us, even while settling down in our new home, we must also prepare everything for our departure and be ready, that when He cometh we may open unto Him immediately, in obedience to His command: Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not.

Literary

BISHOP GRAFTON'S AUTOBIOGRAPHY.

"A Journey Godward of Δούλος Ἰησοῦ Χριστοῦ (A Servant of Jesus Christ). By Charles Chapman Grafton, Bishop of Fond du Lac. Milwaukee: The Young Churchman Co. \$2.50.

A good biography is, on the whole, the most fascinating of all books. "In the world there is nothing great but Man," the great Scottish philosopher says; and without human interest no book can be really worth while. The life of any average human being, if it were recorded with vividness, accuracy, and a due sense of proportion, would hold attention. How much the more, then, the life of a great man, who has been in contact with thousands as a leader and an inspiration. Of biographies, those that are written by the men whose lives they narrate are most valuable, provided only that they are written with simplicity and honesty; but these two qualities are so often found lacking that most autobiographies have value only as showing us what the hero wished to be thought, not what he really was.

Among modern autobiographies, this of Bishop Grafton's deserves a high place for those essential elements of simplicity and frankness; and no one can read it without appreciating how much the author has contributed to the progress of the whole Anglo-Catholic communion, not only by what he has done, but by what he is.

Charles Chapman Grafton was born April 12, 1830, in Boston, the son of Major Joseph Grafton, an officer of the regular army, and Anne Maria Gurley, his wife. The family had been prominent for generations in the life of Massachusetts, and is allied with many of the distinguished "Brahmin" houses of Salem and Boston. Educated at the Boston Latin School and at Phillips-Andover, he was graduated from the Law School of Harvard in 1854; but the Divine Voice had already sounded in his heart, speaking of higher service than any the law-courts could afford. The Church of the Advent, Boston, had been founded in 1844, the first free church in New England, and the first parish in Massachusetts to show forth what the Catholic Revival really meant. On Advent Sunday, 1847, young Grafton was present at the first service held by Dr. Crosswell in the Green street church. The persecutions undergone by the saintly Crosswell at the hands of Bishop Eastburn, and the influence of the teachings of such men as Fr. Prescott, and Hudson, the great Shakespeare scholar, both of whom were curates there, helped to draw Grafton thither; and he was confirmed in May, 1851. Six months later he was present at the service when Crosswell entered into his rest. Could he have foreseen that, twenty years later, Crosswell's office would have become his?

He felt that God meant him for service; but for what? A close friend of Wendell Phillips, he was drawn towards the anti-slavery movement; but Fr. Prescott helped him to see where the higher opportunity was, and he resolved to seek the priesthood, under the direction of Bishop Whittingham of Maryland.

He was ordained deacon in 1855 and priest in 1858, and served for ten years in that diocese. The story of his ministry there, in poverty and self-denial such as foreshadowed the monk to be, is not the least interesting part of the book. In 1865 Grafton went to England, commended by his Bishop, to take counsel regarding the Religious Life; and there, associated with Fr. Benson and Fr. O'Neill, the Society of St. John the Evangelist, the "Cowley Fathers," was established, the Bishop of Oxford advising and approving.

In 1872 Fr. Grafton was called back to Boston as rector of the Advent, where he remained for sixteen years. Of that period the present Church of the Advent, in all its stately and decorous magnificence, is the visible memorial; but the establishment of the Sisterhood of St. Margaret and the Order of the Holy Nativity, the bringing over from England of the present Bishops of Vermont and Springfield as assistants, and the conversion of multitudes from hard and hateful prejudice to loving faith in Jesus Christ, all are part of his work, under God. In 1889 he was made Bishop of Fond du Lac; and not only in his faithful pastoral ministry there, but in that larger field as "a Bishop in the Church of God," he has been a tower of strength, a fountain of wisdom, an exemplar of courage, fidelity to the truth, and personal sanctity such as this American Church has seldom known. These are strong words; and men too often wait to say them over a bier. Let one who loves him and honors him set them down in all sincerity as a birthday tribute to the octogenarian Father in God, never so much revered by Catholics on both sides the Atlantic as to-day.

The compass of a brief review prevents any adequate epitome of a book so varied in interest. Those who have been foolish enough to think of the Bishop as "a mere Ritualist" will find here, instead, the truly statesmanlike prelate, laying deep foundations, planning for the great work of Christian Reunion, patron of the Old Catholics, welcomed by the Russian Orthodox dignitaries as a brother, yet never losing touch with individual souls which look to him for help; the Christian mystic, saved from extravagance and unreality by a de-

liciously humorous sanity; the profound theologian, whose clarity of vision contrasts admirably with the muddled obscurity of too many writers we know, that have not learned how to translate their German originals well; above all, the humble, loving Christian man, who preaches the Gospel not only with his lips but in his life. Thanks to him for having given us this book, which reflects himself so admirably. *Ad multos annos, Pater Reverendissime! Serus in cœcos redcas.* W. H. VAN ALLEN.

SOME NEW BOOKS DEALING WITH CHRISTIAN MISSIONS.

Three books have recently come to hand presenting fresh aspects of the subject of Christianity in relation to non-Christian religions. (1) *The Interpretation of the Character of Christ to Non-Christian Races—an Apology for Christian Missions*, by Charles H. Robinson, Hon. Canon of Ripon, Editorial Secretary of the S. P. G., and Editor of *The East and the West*. [Longmans, \$1.20]. (2) *The Religion of the Chinese*, by J. J. M. DeGroot, Ph.D., Professor of Ethnography in the University of Leyden, Holland. [Macmillan, \$1.25]. (3) *Men and Missions*, by William T. Ellis, with a Foreword by John B. Sleman, Jr., Founder of the Laymen's Missionary Movement, and with a statistical and historical Appendix compiled by Abigail J. Davies. [Sunday School Times Co., Philadelphia].

These books are mentioned in this order because the first deals exclusively with the religions of Asia, while the second treats especially of Taoism as a remarkable system of sorcery and necromancy, and the third, written by a secular journalist, deals in a large, practical, and inspiring way with the whole wonderful world-movement—the striving of the non-Christian world reaching after new and better things, and the uprising of Christian laymen to meet the present need, opportunity, and responsibility. The flood of missionary literature continues to rise, showing the spread of a vision and a sentiment constraining men of the Church, of the Universities, of the Press, and of every walk in life, to investigate, to write about, and to work for the great cause of Gospelizing the world. The writers of these last books are men equipped for the task each has undertaken, and the reader cannot fail to gain knowledge and inspiration, good not only for the missionary but for every man. Mr. Ellis' book may be esteemed especially noteworthy as the work of a journalist who, at his own expense, made a world-tour of Christian missions, studying them critically with unbiased mind in order to get at the facts, and with "the purpose of telling the truth as he could discover it." Since his return home he has addressed city campaigns and national gatherings of the L. M. M. and his "own faith in missions and in the men of the home Churches has grown stouter with every day of fuller thought and knowledge." His book is thoroughly practical, bringing the subject up to the missionary situation of the present moment. Prof. DeGroot's account of the Chinese religion presents a vivid and clear description and analysis, by a competent traveller and scholar, of Taoism, which is remarkable as an intellectual development of a dark and degraded superstition that in spite of the cruel bondage in which it holds the Chinese nevertheless most strangely serves a real ethical end. Canon Robinson's book is a study of the character of Christ in relation to the ideals of Hinduism, Buddhism, Confucianism, and Islamism. He makes the point that "We must practise the Christ-like virtues of the East if we are to commend to the East the Christ-like virtues of the West." He endeavors to show "that our prospect of appealing to the adherents of these religions depends upon our ability to combine a loyal acceptance of the faith of Christ with an intelligent and sympathetic appreciation of what is best and highest in non-Christian religions." F. O. GRANNIS.

THE IMMACULATE CONCEPTION IN ART.

Francia's Masterpiece. An Essay on the Beginnings of the Immaculate Conception in Art. By Montgomery Carmichael. New York: E. P. Dutton. \$2.00.

This is a rare, if not unique, example of an entire volume given to the consideration of a single painting; and that not by one of the more famous "old masters," so called. The Immaculate Conception, by the Bolognese painter Francesco Raibolini, called Francia, now hanging in the old Lombard basilica of San Frediano in Lucca, is undoubtedly that artist's masterpiece. Francia was a contemporary of Perugino, but was of a fresher, more mystic type, and with less affectation if less technical skill. This picture was painted, according to new evidence adduced by Mr. Carmichael, between 1511-1517, and is therefore one of his latest works if not his final one. John Addington Symonds says of it: "Deep religious feeling is combined with physical beauty of the purest type in a masterpiece of tranquil grace." The author of this book has made a careful and exhaustive study of the picture, its history, its artistic and theologic significance, and has appended a collection of quotations concerning it from various commentators. The book is obviously written *con amore*, with the zeal of a devout and sincere Roman Catholic, and with especial emphasis upon the dogma of the Immaculate Conception of Our Lady. The style is simple and direct, and its frank enthusiasm holds the reader's interest from first to last, even through

pages of apparent trivial detail. The author's story of his finding the picture's significance—it had previously been named by all critics as an "Assumption" or "Coronation"—his re-discovery of the original donor, and the long forgotten chapel for which it was painted, make very interesting reading. His analysis of the artistic details in the picture, the forgotten stories illustrated in the charming predella, the study of the painter's theology and the beginnings in art of the dogma which the picture symbolizes, form a valuable contribution to art lore with which critics should be familiar, whether or not they agree with the theologic point of view of artist and author. Mr. Carmichael deserves great credit for his painstaking research and careful collation of details, and his book should be on the shelf of any library devoted to Italian art. There are ten photogravure illustrations. A. F. B.

APOLOGETIC AND HISTORICAL.

The Present Controversy on Prayer. By F. R. Montgomery Hitchcock, M.A., B.D. London: Society for Promoting Christian Knowledge. 1909.

In this little book "an attempt is made to answer certain objections to the practice of prayer." The objections of philosophy, science, and experience are stated and met at some length. Added to this, there are chapters dealing with our Lord's "doctrine of prayer," the prayers of pagan nations, moral hindrances to prayer, and other phases of its subject. So the book is at once polemical and doctrinal. For the sake of Churchmen, we would have wished that Eucharistic prayer and intercession might have received greater notice, and that prayer for the departed had not been passed over; and for the sake of those who oppose prayer on scientific grounds, more insistence might have been employed without breach of charity. Years ago Mr. Spencer said that science "refuses to be reconciled with religion if the latter persists in praying to and striving to know God." We are afraid that much of the present day "reconciliation" on the part of science and psychology to the practice of prayer is based on a misunderstanding as to what prayer really is. Prayer is more than the praising of God for His goodness. At least, the point where the acutest controversy exists, prayer means that man by supplication and the labor of intercession can and does change not only his own interior spiritual condition, but the very circumstance and course of life. Prayer is more than a moral sedative. Probably a truer and more adequate idea of God would help the opposers of prayer. For example, we can hardly expect a railroad to change its running time to suit our individual preferences—this, not because the man who makes the time table is too big a man to bother with us, but because he is too little to be able to suit all heads and desires. God is more than "a big man"; and so He is able, of His power and goodness, to enter into His world and our life, and to help us in our time of need. Besides, prayer comes of experience, requiring faith and practice. Each of us must make it our own, nor can another prove it to us.

THE NEW BOOK by the Bishop of Ripon, *A Popular History of the Church of England*, is not a very valuable contribution to the class of literature it represents. It is well written, concise, and tells the story of the English Church in a way that sustains the interest of the reader. But it is too large a book to be really a popular history, too meagre to be a book for reference, and it represents no new results of research and scholarship. It cannot be considered as valuable a book as Wakeman's *History of the Church of England*, or Hunt's *History of the English Church*. Still it is a good book. The author has a happy faculty for summing up, and in a few graphic sentences gives a generally fair and impartial view of parties and movements which have moulded the English Church and affected her life. Some of these sentences are delightfully vivid, and almost epigrammatic. For example, in his account of the disputes of St. Anselm and William Rufus, he says, "William, the bad man, was not always wrong, and Anselm, the good man, was not always right; for the best men have their weaknesses, and the worst men have their good side."

The book is an eminently readable one. It recognizes the historical place of the English Church as a Catholic communion, and while his view point is evidently Protestant, he fully recognizes that the facts of history will not permit of the ordinary Protestant treatment of her claims and teaching, and there is little in the book to offend the Catholic reader, and less to mislead the uninformed. One feels that if he has given a twentieth century coloring to a sixteenth century event, it is not from any intention of doing so, but from an inveterate habit of mind. The book is well printed, and the index is copious. [E. P. Dutton & Co., \$1.50 net.]

A. PARKER CURTIS.

TO LOVE for the sake of loving is almost the characteristic of an angel.—*Lamartine.*

PRAY, strive, watch against envying and strife and divisions.—*Keble.*

THE IDEAL OF MANHOOD.

By LILLA B. N. WESTON.

TALK is rampant in this day and age about the "ideal of manhood." After all, just what is it, this wonderful and inspiring thing? To say that anything is ideal implies perfection. "Perfection of manhood" then, or "perfect manhood." "Perfection" is a broad term. It includes past, present, future; soul, body, spirit; thought, word, deed, inclination; nature, temperament, poise, education; everything with which God endows and to which the world contributes. It is a great word, with a vast multitude of meanings, and without limit as to possibilities.

And yet, are we not after all groping a little in the fog? Did any of us ever behold a complete illustration of perfection, as applied to mankind? There may be men who arise from time to time and give voice to certain theories and opinions; they laud the beauty of the ancient Greeks, the power and splendor of the ancient Romans, the goodness and soundness of the ancient prophets. Yet they talk over the heads of us modern ones, for the conditions of the present day differ so enormously from ancient times and customs that it would be an impossibility to follow in the footsteps of the cited examples, even were we of a mind to do so.

Life in this country to-day is as different from life in the Far East some few thousands of years ago as it is possible to imagine. Still, the men of that day were human, as we are human; they were tempted as we are tempted; and they fell, alas! as we of to-day also fall!

One alone, of all humanity, did not fall; One alone was that marvel—Perfection. It has been opined that if Christ had lived upon earth in these days, He would have been called to a different state of being than He was two thousand years ago; that He would have been a product of modernism, as are we; that He would have been forced to demonstrate His power in a thousand ways to the ancient once. Be that as it may, He would none the less have been Perfection.

We may see a man with the face and figure of an Apollo, yet despise him; again, we may see a man who never knows a flippant moment, and we may despise him also; and yet again, we may see a man who carefully avoids displaying his shortcomings, hiding his inner foulness with a brave cloak of religion, so that his exterior life shines with sanctity and piety and uprightness, and we despise him more than the other two. We meet them all on the road of life. Are any of them our doubles? Let us be honest with ourselves, as we must needs be honest with our Maker.

Dear friends, what we of the twentieth century need, what we lack, what we seek, and what we long to achieve, is not perfection—for that is a mirage. What we desire to cultivate, to foster, to lay hold of and to absorb, is practical perfection.

There is this difference between the two; perfection is a shadow, an illusion, while practical perfection is a reality—an infinitely exquisite reality. It is everything that is good, in the best and fullest and most splendid sense of the word. It does not mean narrowness, it does not mean hypocrisy; it does not mean that piety which lifts the individual so far above everyone else in the world that he forgets the beggar at his door. It does not mean the purity of that superbly unsullied sort which forbids one to approach the mud-besmirched soul in order to lift that soul up; it does not mean that blank innocence of mind and heart which prevents one from seeing right and wrong as they really do exist and being in a mental position to choose with wisdom.

Practical Perfection is the crying need of the world. Every mother in the universe longs to see her son grow perfect, but in a practical, whole-hearted manner; no wife wants a wicked husband, but God save any woman from being yoked to a mollicoddle!

Ideal manhood and boyhood is that state of being which perceives both good and evil as they really are, and has sense enough and righteousness enough and fear of God and fearlessness of man enough deliberately to choose the right and abide by the decision. It is not always an easy thing to do, nor a pleasant thing to do, nor a course which will bring us either worldly wealth or popular approval; but he who basks in the sunshine of continuous popularity treads a devious way.

There was once a man who declared, "I had rather be right than be president!" The man who lives up to the best that is in him every day, is the man who grows old without fear and who can sit in the twilight and commune with his God unafraid.

Nor does he require the twilight in which to commune, nor the mysterious dawn, nor the tranquility of solitude. He meets his God face to face at the bedside of a sick friend, or a dying enemy; or in the fields when he is busy with the harvest; or in the streets when he helps good-feeling along with a kind word or a merry one; or at home, where he does not grumble when he is tired or when his wife has dinner behind-time, or when his children act like little fiends.

It takes courage to smile, and more determination and head-work than it has sometimes required to take a city, but it pays; and then, that is one way to dwell in that estate called Practical Perfection. It has been said that "the man who can whistle when everything goes dead wrong has a mortgage on the sun." Yes, and he has a mortgage on heaven and earth and all that in them is, too. Furthermore, he has interest on that precious mortgage coming due every day of his life, and he usually collects the interest and thanks God for giving him life and breath and the eternal sunshine.

Being patient is a great thing, but being glad of life is a greater—it is an art given to some, learned by many, but wistfully desired by all. The boy who plays baseball or football and yells at the top of his lungs and rushes home in a delirium of triumphant joy is not to be barred from heaven because he is too excited to remember to say grace properly; if he has been fair in the game and honest with himself and his playfellows, he is just what God meant him to be—a right-minded boy. If he grows up viewing things clearly and being square with the world, he is in a fair way to know the vital meaning of Practical Perfection.

It is not a poetical thing, though poets have sung right royally of it; it is not a remote or obscure thing, though there are those who scan the distance for a sight of it; and it is not an impossible thing, though certain individuals look upon it as an unattainable quantity.

Patience is a glorious virtue; but not the passive variety of virtue which smother's ambition rather than endure defeat. That is not patience, it is cowardice. And neither is it an attribute of ideal manhood. God never put us into this world to kill time; He meant us to work and enjoy and strive and struggle and sing and laugh and be comfortable, and to help everybody else to be so. Did you ever pause to consider how much more comfortable you are if you have put out a hand to help someone else to comfort also?

The man of practical perfection does things like this, and does not omit to smile while doing them. If he at the same time delivers a lecture to a person whom he is assisting, he takes care, from some inner sense of delicacy, to say "we" instead of "you." And, with the same God-given intuition, he takes it for granted that the good which is in every man is bound, in the end, to predominate.

Christ did not hesitate; He took for granted. Where it was not possible to take for granted, He prayed. Also, the man of perfection prays. Not upon the housetops, but within his own heart, whenever he feels that he himself or his neighbor or his enemy needs a prayerful thought. He does not stop to question his right to approach his Maker abruptly, for he knows that God is only waiting to be approached honestly at any time. There is little or no form to these momentary prayers, but the man of perfection has retained just enough of that simplicity and sweetness of nature to trust blindly that God knows best and will perform according to His infinite judgment.

The man of perfection is a true friend, a good husband, a wise father, a generous neighbor, an honest citizen, a God-fearing Christian, and a gentleman as far as he knows the best meaning of that imperial word. It is not far away, this ideal of manhood and boyhood—it is not hidden in a recess of the old world or isolated upon some distant star. It is *here*—in our hearts, in our homes, upon our streets, along our country roads, in our factories, on our mountain-sides, and up and down the rivers of our beautiful land. There is no place in the world where one cannot find it and live it and enjoy it.

"Seek and ye shall find."

THE CREATOR is my father; I have no fear. He maketh the sun shine upon me, and the green hills for the joy of mine eyes. He refresheth my mind: He inspireth my soul with love for His own glory. Indeed, though I traverse the vale of sorrow and despair, my faith will not fail; for Thy presence is here, Thy love and Thy power shall lead me. Thou dost ever provide for me against all need and harm; Thou cheerest my heart with love. Truly love and peace shall abide with me through all time, and I will live in Thy kingdom now and always.—Selected.

Church Kalendar



- May 1—SS. Philip and James. Rogation Sunday.
 " 5—Ascension Day.
 " 8—Sunday after Ascension.
 " 15—Whitsunday.
 " 16—Monday in Whitsun Week.
 " 17—Tuesday in Whitsun Week.
 " 18—Wednesday. Ember Day.
 " 20—Friday. Ember Day.
 " 21—Saturday. Ember Day.
 " 22—Trinity Sunday.
 " 29—First Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- May 17—Dioc. Conv. Long Island, Rhode Island, West. N. Y.
 " 18—Dioc. Conv. Indianapolis, Los Angeles, Maine, Nebraska, Pittsburgh, Virginia, West Texas.
 " 21—Dioc. Conv. East Carolina.
 " 24—Dioc. Conv. Central New York, Chicago, Kentucky, Missouri, Newark.
 " 25—Dioc. Conv. Maryland, Minnesota, Southern Ohio.
 " 29—Dioc. Conv. Iowa; Conv. Miss Dist. North Dakota.
 " 31—Dioc. Conv. Kansas, Southern Virginia; Conv. Miss. Dist. of Spokane.
 June 1—Dioc. Conv. Colorado, Delaware, Duluth, West Virginia.
 " 7—Dioc. Conv. Easton, Fond du Lac, Western Michigan.
 " 7-8—Nat'l Conf. of Church Clubs, Portland, Me.
 " 8—Conv. Miss. Dist. Wyoming.
 " 14—Dioc. Conv. Connecticut.
 " 15—Conv. Miss. Dist. of Asheville.
 " 19—Dioc. Conv. Montana.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:

The Rev. F. L. H. POTT, D.D., of Shanghai.
 The Rev. R. C. WILSON, of Zangzok.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
 The Rev. L. B. RIDGEL, of Wuchang.

JAPAN.

KYOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

THE PHILIPPINES.

DEACONESS MARGARET ROUTLEDGE, of Manila.

Personal Mention

THE REV. A. ALLERTON MURCH of the diocese of Vermont has entered upon his duties as rector of Trinity Church, Warsaw, with the charge of St. Luke's mission, Attica (diocese of Western New York).

THE address of the Rev. W. P. BROWNE has been changed from Tarpon Springs, Fla., to 207 Paris Street, Tampa, Fla.

THE REV. LLEWELLYN B. HASTINGS has resigned from St. James' Church, Manitowoc, Wis., to take effect June 1st.

THE REV. CHARLES H. HAYES, D.D., has returned from a trip in the East, and may be addressed until October at 47 Green Village Road, Madison, N. J.

THE REV. ROCKLAND T. HOMANS of New York has assumed the rectorship of Grace Church, Jamaica, N. Y., and his address is accordingly changed to Grace Church Rectory.

THE REV. DAVID C. HUNTINGTON has succeeded the Rev. John C. Jagar as rector of St. Paul's Church, Watertown, N. Y., and should be addressed at the Store House, Sterling Place, Watertown.

THE REV. JOHN C. JAGAR, formerly rector of St. Paul's Church, Watertown, N. Y., should be addressed at Suite 6, 1867 Crawford Road, Cleveland, Ohio.

THE REV. H. M. T. PEARCE, chaplain U. S. Navy, has been detached from the U. S. S. Maryland and ordered to Tutuila, Samoa. His address after May 10th will be Tutuila, Samoa, Pacific Station, via San Francisco.

THE REV. G. J. ZINN, formerly of St. Mark's, Evanston, Ill., has assumed his duties as curate of St. Mark's parish, Seattle, Wash.

DIED.

BARBER.—In the early morning of May 2d, the Rev. SAMUEL S. BARBER, father of Rev. Messrs. Hubert and Milton A. Barber, fell asleep.

May he rest in peace, and may light perpetual shine upon him.

BERRILL.—GEORGE WILLIAM BERRILL, aged 68 years, entered into rest at his home in Waterville, N. Y., on Friday, April 29, 1910. He was a member of the vestry of Grace Church, Waterville, for thirty years and during the past thirteen years has been the senior warden.

POTTER.—Entered into rest at the residence of her nephew, Joseph K. Lewis, Evanston, Ill., on May 7, 1910, EMILY SHELTON POTTER, in the 76th year of her age.

MEMORIALS.

GEORGE POMEROY KEESE.

The American Church had no more earnest and intelligent son, the diocese of Albany no more loyal and faithful layman, and I, a no more loving and devoted friend, than GEORGE POMEROY KEESE. An old man in mere measures of time, "his eye was not dim, nor his natural or spiritual force abated" when the end of a long life of earthly service came suddenly to him in New York.

From the first moment of our acquaintance, when he drove me miles and miles through the deep snows of Otsego County in March, 1869, up to the very last, we have been constant and close friends. The great old house at Edgewater, filled with its family of dear children, was never so full as not to have room for me, and for the cordial welcome of those who came with me, or to me, at my visitations.

The old parish at Cooperstown was his dear spiritual home, and he gave to it out of an abundant love, as communicant, vestryman, and warden, a constant and unflinching devotion.

The Orphan House of the Holy Saviour owes him the debt of most patient and most painstaking service, as trustee and treasurer for many years.

In the dear old village itself, he was prominent and conspicuous in all its civic and business affairs, and in his personal and domestic life he filled out the full measure of a Christian man. Mr. Keese has not only been always a regular member of our diocesan convention, but for many years has been a lay deputy to the General Convention, whose sessions, as a rule, he constantly attended. His name stands high on our honor roll, and lives in the loving memory of many hearts, and we doubt not is written in the Lamb's Book of Life.

WILLIAM CROSWELL DOANE.

Bishop's House, Albany.

RETREATS.

ST. ANDREW'S SEWANEE, TENN.

There will be a Retreat for priests at St. Andrew's, Sewanee, Tenn., beginning the evening of Tuesday, June 21st, and closing on the morning of Friday, June 24th, the Rev. C. N. Field, S.S.J.E., conductor. There is no charge for the Retreat and no collection taken up. There is a box in the hall for voluntary offerings. Apply to Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

CAUTION.

RYAN.—Caution is suggested in connection with the Rev. JAMES A. RYAN, formerly a Roman Catholic, afterward admitted to our communion. The Bishop of Oklahoma states that he has "reason to believe he is raising or borrowing money on misrepresentations." Information may be obtained from BISHOP BROOKE, Guthrie, Okla.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

EARNEST CHURCHWOMAN wanted, Deaconess preferred, to take charge of kindergarten and visiting in active Southern mission. High altitude: college suburb; near large city. Must be thorough Churchwoman. Apply W. K. C., care LIVING CHURCH, Milwaukee.

CHAPLAIN wanted for boys' school in Middle West. Good Catholic Churchman; single man. Entire charge of English course. Address CHAPLAIN, care LIVING CHURCH, 153 La Salle Street, Chicago.

POSITIONS WANTED.

POSTULANT (formerly denominational minister), unable to pursue studies by reason of impaired sight, although able to read well, seeks lay reader's work in country parish. Married; small family. Moderate remuneration. Have Bishop's commendation. POSTULANT, LIVING CHURCH, Milwaukee.

YOUNG LADY of experience and refinement, musical education, desires position as Companion, Governess, or Secretary. Will travel. Highest references. C. G. S., LIVING CHURCH, Milwaukee.

YOUNG LADY, speaking French and English, desires position as governess or companion. Kindergarten training. References given. Address MISS D. A. JENKS, Convent of the Holy Nativity, Fond du Lac, Wis.

THEOLOGICAL STUDENT desires position as tutor or travelling companion during months of June, July, August, or September. Very successful with boys. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of Western Cathedral desires summer post in New York or vicinity. Recently from Europe. Exceptional references. Address R. F., care LIVING CHURCH, Milwaukee, Wis.

DEACONESS desires active city parish work. Giving particulars, address CHURCH, care LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN seeks an engagement for some kind of Church work. A. B. C., care LIVING CHURCH, Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. MOWBRAY'S unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

THE PASSION PLAY.

OBERRAMMERGAU PASSION PLAY, May-September. Best reserved seats, two days' board at house of Anton Lang (the Christus) return first-class rail from Munich, text-book, all tips, \$30. With driving tour to Royal Castles in Bavarian Highlands, \$50. Excellent accommodation; altogether four days. Mrs. JOURDAN HERBST, Leopoldstrasse 9/III, Munich.

Reference: Rev. W. T. Crocker, rector Epiphany Episcopal Church, New York City.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

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ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CHURCH EMBROIDERY.

CHURCH embroidery by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

TRAVEL.

EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 81 days, \$475.00; chaperone. Address "RECTOR A. B.," care LIVING CHURCH, Milwaukee.

CHURCH PUBLICATIONS.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, Publisher, 37 East Twenty-eighth street, New York. Price 10 cents, or \$1.00 per dozen, postpaid.

HEALTH AND SUMMER RESORTS.

MUSKOKA LAKE, Ontario. Pewabie Island. July and August. The Rev. J. D. Herron, of Portsmouth, Ohio, would like to share, at reasonable rates, with some of his clerical brethren and their families, the delights of his summer home. Cottage and tents. Camp limited to twenty.

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. HARRY HOWE BOGERT, Point Pleasant, N. J.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

APPEALS.

MEMORIAL DAY APPEAL.

Offerings in Church and Sunday school on Memorial Day are asked for the completion of the Washington Memorial Chapel, Valley Forge. Address Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURE, Treasurer,
Church House, Twelfth and Walnut Streets,
Philadelphia.

GRADUATES ST. MARY'S HALL, BURLINGTON, N. J.

The Eighth Reunion of the Society of the Graduates of St. Mary's Hall will be held on Founders' Day and the day following, May 27 and 28, 1910, at St. Mary's Hall, Burlington, N. J. Mrs. WILLIAM D. HEWITT,
Corresponding Secretary.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church. The Ancient Faith. The Inspired Scriptures, Grace through the Sacraments, No open pulpit. No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application

blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOVES,
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Further particulars will be found in Leaflet No. 912. Send for it. Address

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

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THE JAPAN CHURCH LITERATURE FUND.

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The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka. Secretary, Rev. EGGERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

"THE MEANING OF MONTHS."

Where a dainty booklet is needed for a present at this season of the year, we commend Canon Holmes' little book on the *Meaning of Months*. The booklet has twelve illustrations in color, from water-color drawings by Isabel Bonus, and they are exquisite pictures. The descriptive matter is very entertaining, and one learns much that is pleasing to know. Bound in parchment cover, and sells for 65 cents postpaid. If wanted for a birthday, graduation or any other inexpensive gift, it will be found very desirable. It is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Size, 5 1/2 x 3 1/2 inches.

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Now is the time to get ready in the Sunday school for the Flower Service. Make it a hearty and joyous one. Easter came so early that some strong effort must be made to keep up the interest, or the attendance will drop off weeks in advance of the usual time. The Flower Service will hold the children. We make two different Services in leaflet form—differing only in the hymns, as the service is entirely from the Prayer Book. Price \$1.00 per hundred in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part

of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

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Geo. W. Jacobs & Co., 1216 Walnut Street.

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Wm. Ballantyne & Sons, 428 7th St., N. W.
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The Young Churchman Co., 484 Milwaukee St.

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E. T. Jett Book & News Co., 806 Olive St.
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A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE MACMILLAN CO. New York.

The Gospel and the Modern Man. By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago; Author of *The Social Teaching of Jesus*, etc. Price \$1.50 net.

CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *Among School Gardens.* By M. Louise Greene, M.Ph., Ph.D. (Yale). Price \$1.25 postpaid.

E. P. DUTTON & CO. New York.

Routledge's Every Man's Cyclopaedia of Biography, History, Geography, General Information, Law, Spelling, Abbreviations, Synonyms, etc. Edited by Arnold Villiers. Price \$1.50 net.

The House of Arden. A Story for Children. By E. Nesbit, Author of *The Story of the Amulet*, *The Treasure Seekers*, etc. Illustrated by H. R. Millar. Price \$1.50.

THE YOUNG CHURCHMAN CO. Milwaukee.

Ober-Ammergau and the Passion Play. A Practical and Historical Handbook for Visitors. By the Rev. E. Hermitage Day, D.D., F.S.A. With 24 illustrations. Price, parchment 45 cents, cloth, 65 cents.

A. R. MOWBRAY & CO. London.

A History of the Oxford Mission to Calcutta. Originally Written by George Longridge, B.A., of the Community of the Resurrection; Sometime Vicar of Grove, Wantage, and now Completed with an Additional Chapter down to 1909. With a Preface by the Right Rev. Edward Stuart Talbot, D.D., Lord Bishop of Southwark. Revised and Abridged for the Second Edition by W. H.

Hutton, B.D., Fellow and Precentor of St. John's College, Oxford.

The Mirror of Missioners, or Pastoral Thoughts from the Book of Joshua. By E. Elmer Harding, M.A., Formerly Principal of Lichfield Theological College, Prebendary and Divinity Lecturer of Lichfield Cathedral. With Forewords by the Lord Bishop of Lichfield and the Lord Bishop of Birmingham, and a Memoir.

THE HANCOCK PRESS. Boston.
The Religio-Medical Masquerade. A Complete Exposure of Christian Science. By Frederick W. Peabody, LL.B., of the Boston Bar.

FORBES & CO. Chicago.
The Girl Wanted: A Book of Friendly Thoughts. By Nixon Waterman, Author of *Boy Wanted*, *A Book of Verses*, etc. Price \$1.25.

PAMPHLETS.

Injured in the Course of Duty. By William Hard and Others. Reprinted, with some additions, from *Everybody's Magazine*. Being an Exposition and Some Conclusions on the subject of *Industrial Accidents*. How they Happen, How they are Paid for, and How they Ought to be paid for. A Plan on which Labor and Capital Can Unite to the Advantage of Both.

The Credentials of the Church. By Lyman P. Powell, Rector of St. John's Church, Northampton, Mass., Author of *Family Prayers*, *Six Sermons on Sin*, *Heavenly Heretics*, etc. Price 20 cents.

Address of the Rt. Rev. Alexander H. Vinton, D.D., LL.D., Bishop of Western Massachusetts, at the Ninth Annual Meeting of the

Diocesan Convention, St. John's Church, Northampton, April 20, 1910. [The Commonwealth Press, Worcester, Mass.]

Story of a Tariff (the Tariff Act of 1909). Extracts from the Debate in the Extra Session of the Sixty-First Congress.

Young Men's Christian Association of Manila. Dedictory Address. By Hon. Charles W. Fairbanks. *The Strong Young Man.* A Sermon by the Rt. Rev. Charles H. Brent, D.D.

The Problem of Church Unity. Three Papers read in St. Bartholomew's Church, New York, by Leighton Parks on the mornings of April 10th, 17th, and 24th, 1910.

The Bible Record, April, 1910. [Bible Teachers' Training School, New York, N. Y., Price 10 cents a copy.]

The Church at Work

ANNIVERSARY OF THE CHURCH IN NEW JERSEY.

SERVICES in observance of the 125th anniversary of the Church in New Jersey were held in Grace Church, Newark, on the morning of Sunday, May 1st. The spacious edifice was filled to its capacity. The Rev. John Keller, secretary of the diocese of Newark, preached on "Anglicanism in Nova Caesarea." He reviewed the history of the Church in the State, told of the opposition which marked its organization, and the reasons why the early settlers were hostile. In the procession were Rev. Elliot White, the rector; Rev. H. P. Scratchley, professor of ecclesiastical history at the General Theological Seminary, New York; the Rev. John Keller, the Rev. Morton Barnes, curate of Grace Church, and about sixty choir men, boys, and acolytes. The preacher told of the trials of the pioneer Churchmen in obtaining a Bishop. He spoke of the preliminary meeting in Christ Church, New Brunswick, May 11, 1784, and declared that to the laymen of New Jersey is due largely the bringing of national unity to the scattered churches of the original states and the preservation of the integrity of their worship. He then told of the formal organization of the Church, reviewed its history, and paid individual tributes to its Bishops. In 1815, when the first Bishop for New Jersey was consecrated, the Rt. Rev. Dr. John Croes, there were in the whole state 8 clergymen and not over 400 communicants. At this time it is estimated that there are 270 clergymen and about 59,000 communicants in the two dioceses of New Jersey and Newark; a net increase of 58,600. Prior to 1836, no person could hold a civil or military office, or vote at town elections in Newark, unless he was a member of the First Presbyterian Church.

MATERIAL PROGRESS IN CUBA.

ON THURSDAY, April 21st, the Bishop of Cuba laid the cornerstone of the chapel to be known as La Trinidad (Trinity chapel), in Macagua, province of Matanzas. He was accompanied by the following clergy from Havana: the Very Rev. C. B. Colmore, the Rev. A. T. Sharpe, and the Ven. W. W. Steel, who acted as the Bishop's chaplain. The other clergy present were the Rev. Messrs. Francisco Diaz-Volero of Matanzas, M. F. Moreno of Bolondron, G. H. Frazer of Cardenas, V. A. Tuzzio of Colon, and Sergio Ledo, the missionary in charge of this work. In accordance with local customs, a broad ribbon was tied about the stone, and the ends were held by the "Padrino" (Godfather) and the "Madrina" (Godmother). The padrino was Señor Manuel Garcia, the alcalde or mayor of the village; and the Madrina was Señora América Castellon, one of the village belles. Addresses in Spanish were made by the Rev.

Messrs. Moreno, Sharpe, and Diaz, and all the salient points of the addresses and in the service were emphasized by volleys of rockets, and "bravos."

The first services at Macagua were held in 1907 by the Rev. Mr. Diaz, who went there from Matanzas for the purpose, a distance of about 125 miles. From the very beginning this work has grown apace, and the list of communicants now numbers about 100. The chapel will be built of solid stone throughout, with roof of Spanish tiles, and campanile, and having ample seating accommodation for the congregation. It will be of pure Spanish architecture. A noteworthy fact in this connection is that the funds for its construction have been most generously contributed by a



LAYING THE CORNERSTONE OF TRINITY CHAPEL, MACAGUA.

Sunday school: that of Trinity Church, New Haven, Conn. This being the first and only religious building in the pueblo, and Mr. Ledo the first clergyman in this hitherto absolutely neglected place, there is no doubt that enormous good will result to this community.

THE MISSION of San Pablo (St. Paul), in Bolondron, is one of the very oldest in Cuba. Beginning with a visit of Mr. Duarte in 1890, for the purpose of ministering Holy Baptism to a large number of persons, it has made steady progress with the passing years, steadily growing in strength and influence from day to day. In July, 1899, the Rev. M. F. Moreno arrived on the ground and took charge of the work. In this same year, through the efforts of Mrs. S. R. Rutter and other Philadelphia friends of the work in Cuba, a fund was contributed, sufficient for the erection of a good chapel, the building being completed in 1902. This chapel is noteworthy from the fact that it was the first one of all our churches on the Island to be built from the foundation. And now a long step forward has been taken here in the erection of a rectory and a building for a school.

These two buildings have just been completed, and the Bishop made a visitation to Bolondron on April 10th and 11th, accompanied by Mr. R. E. Porter, the principal of the School for Boys in the Vedado, Havana, for the purpose of inspecting the buildings, and which will be officially dedicated later. They are built of stone, and are very commodious and substantial.

CONSTANCIA is one of the great sugar plantations, situated a few miles northwest of Cienfuegos. The Cuban-American Sugar Co. had made an offer to Bishop Knight to erect at each of its plantations suitable buildings for worship and for schools, and to provide the salaries of the clergy and the teachers. In conformity to this proposition, the company has built at Constancia a fine school building, which was dedicated by the Bishop on April 5th.

DEATH OF REV. S. S. BARBER.

DURING the early morning of May 24 the Rev. SAMUEL SWANN BARBER, a non-parochial clergyman of the diocese of East Carolina, passed to his reward. He was ordained to the diaconate in 1856 by Bishop Atkinson, and the whole of his ministerial career was spent in North Carolina in connection with St. George's, Hyde county; St. John's, Makelyville, and Fairfield mission. He is survived by two sons, both priests of the Church: the Rev. Hubert H. Barber of Fredericksburg, Va., and the Rev. Milton A. Barber of Raleigh, N. C.

SEVENTIETH ANNIVERSARY OF GEORGIA'S FIRST EPISCOPAL ELECTION.

HISTORY SAYS that at a diocesan convention, held in Clarksville, Ga., May 1, 1840, the Rt. Rev. Stephen Elliott, D.D., the first Bishop of Georgia, was elected. The seventieth anniversary of that important event was duly celebrated in Grace Church, Clarksville, May 1st, with Bishops Nelson and Reese present and assisting. Morning Prayer was read by the Rev. Thomas Duck, minister in charge, followed by the Holy Communion, at which Bishop Nelson was celebrant, assisted by Bishop Reese and Mr. Duck. A large number received. Both Bishops spoke reminiscently of the early days of the Church in Georgia, of the "audacious faith" of the few who organized the diocese and elected its first Bishop, and of that great and good man, Stephen Elliott, who blazed the way for his successors. At 3:30 p. m. an enthusiastic missionary rally of the Woman's Auxiliary members present was held under the leadership of Mr. John Hart of Union Point, Ga., head of the Athens Convocation. Inspiring addresses were made by

Mrs. Hart, by Mrs. Nellie Peters Black of Atlanta, diocesan president, and by both Bishops, the exercises closing with benediction by Bishop Nelson.

During the ante-bellum days Grace Church was in a fairly flourishing condition, but for many years it has had but irregular services a good deal of the time till the incumbent took charge in December, 1908, when he gave a monthly service to Clarksville. With funds raised largely in Savannah necessary structural repairs have recently been made but other repairs are needed. After leaving Clarksville, Bishop Nelson went to Toccoa for a service and confirmation the same evening, the class consisting of one man and two women, all formerly Methodists.

NEW CHURCH OPENED IN DENVER.

THE NEW St. Stephen's Church, Twenty-sixth Avenue and Williams Street, Denver, Colo. (the Rev. H. M. R. O'Malley, rector), was opened on Sunday, May 1st. Bishop Olmsted celebrated the Holy Communion and the Bishop of Wyoming preached the sermon. The new church is Modified Perpendicular in style. The interior is finished in oak, old English color, and all the furniture harmonizes. The cost was \$18,000. The old church will be used for parish purposes, thus making a complete foundation for the work in this thriving parish. At the opening service the rector stated that two people had given the \$2,400 pipe organ, Mrs. E. Y. Mercer of Denver and Andrew Carnegie. The edifice is almost free from debt.

L. M. M. IN MARYLAND.

THE CAUSE of missions was greatly advanced by a series of meetings held at Belair, Harford County, Md., Saturday and Sunday, April 30th and May 1st, in the interest of the Laymen's Missionary Movement. In all these meetings Churchmen took the leading part. Saturday night there was a dinner attended by over 100 laymen and others. The Hon. Stevenson A. Williams, a prominent Churchman, who is chairman of the Coöperative committee, presided, and the speakers were Lieut-Commander Carpenter, U. S. N., whose subject was "The Testimony of an Eye Witness Regarding the Criticisms of Missions"; Mr. H. F. Yokoyama, a Japanese, whose subject was "The Inadequacy of Non-Christian Religions"; and Hon. Joshua Levering, whose subject was "Men and Missions." Sunday afternoon a meeting was held in the Masonic Temple, at which addresses were made by Mr. George R. Gaither on "The Opportunity of the Hour"; Mr. Edward Guest Gibson on "The Supreme Business of the Church and the Laymen's Duty with Reference to the Same"; and Mr. Edward H. Brown on "Business Methods in Missionary Finance." The closing meeting was held Sunday night with addresses by Mr. William F. Cochran, Jr., on "Why Men in All Walks in Life are Responding to the Call of Missions"; Dr. Howard A. Kelly on "Stewardship of Business Talents and Possessions"; and Mr. W. O. Atwood on "The Ownership and Lordship of Jesus Christ." The Rev. J. I. Yellott, Jr., rector of Emmanuel Church, Belair, also heartily coöperated in the movement and took an active part in the meetings. Dr. Kelley and Messrs. Gaither, Gibson, and Cochran, all devoted Churchmen, are members of the laymen's advisory committee of the diocese, and from the first have been among the most earnest and enthusiastic workers for the furtherance of the objects of the L. M. M. throughout the diocese.

MEMORIALS AND BEQUESTS.

ON THE evening of April 1st, in St. Timothy's Church, Massillon, Ohio, of which the Rev. Edward T. Mathison is rector, the new organ given in memory of her parents

by Miss Ruth McCloymonds by the gift of \$6,000 upon the occasion of her wedding was blessed by Bishop Leonard. The instrument is a three-manual Estey, electro-pneumatic throughout. The console is across the chancel and operates a smaller organ in the choir room. To make place for the organ the entire east wall of the church had been taken down and set back ten feet. In front of the organ is a very complete baptistery with font of white Vermont marble, ewer, kneeling desk, and protecting brass rail, "installed in loving memory of Rev. Cassius M. Roberts, by the confirmed, baptized, and friends who enjoyed his goodness." New choir and clergy stalls are on the Gospel side, "in appreciation of the labors of Rev. Edward L. Kemp, during whose ministry the building of this present church was begun," and upon the Epistle side, "in memory of Rev. John Swan, during whose ministry the first church was built." A handsome reredos, "in loving memory of George Louis Albrecht, for many years a vestryman of this church," is the gift of Mrs. Albrecht and Mrs. Dimon, the widow and daughter of the deceased. Spacious rooms for the choir, with all conveniences, were made in the basement. The work was all done under the direction of R. Geissler of New York, who personally drew the designs and executed the work of all the above furnishings, together with the case for the organ. The material used is selected quarter-sawn white oak, thus harmonizing with the rest of the church. The Easter offering of \$3,500 cleared away all indebtedness upon these improvements, which aggregated an expenditure of \$11,500.

AT THE SECOND service on Ascension Day in Trinity Church, Geneva, N. Y., the rector, the Rev. C. Morton Sills, D.D., dedicated a tablet erected by friends in Trinity parish to the memory of the late Right Rev. W. H. A. Bissell, D.D., second Bishop of Vermont. The tablet is of brass, mounted on an oak frame on which is carved a wreath of pansies, the late Bishop's favorite flower. Dr. Bissell was rector of this Church for twenty years, from 1848 till 1868.

BY THE WILL of the late S. Douglas Cornell, M.A., the sum of \$5,000 was bequeathed to Hobart College, Geneva, N. Y., and a like sum to St. Paul's Church, Buffalo.

PORTABLE CHURCH IN MONTREAL.

A NOVEL idea was successfully carried out, when a portable church, the first in Montreal, Canada, was opened on Sunday, May 1st. The plan was devised to meet the difficulties of supplying church accommodation to the people in the rapidly growing suburbs, where the movement of population is so rapid that there is no means of knowing where the center of population will finally be determined. This church can be moved, diminished in size, or added to as occasion requires. It is made in six sections, each section containing a small Gothic window. It takes five days to construct the church on the site selected, or if it is desired to take it down and reconstruct it at another place. Eight or ten wagon loads will accomplish the moving. The cost was about \$1,000. There is a small vestryroom, chancel, and altar, with organ space and extra room for the choir. The sanctuary is raised two steps above the main floor. The whole has a neat and church-like appearance. Bishop Farthing officiated at the opening service, which took place in the afternoon.

NEW ENGLAND CONVENTION, B. S. A.

THE NEW ENGLAND Assembly of the Brotherhood of St. Andrew held its twenty-second annual convention at Worcester, Mass., on Saturday and Sunday, May 7th and 8th, with a preliminary service on the evening of the previous Friday. On the morning of Saturday the Holy Communion was celebrated

at four of the city churches, and during the forenoon there was a general conference of Junior Brotherhood work with Leonard V. Webb, field secretary for New England, as chairman. "In Chapter Meetings" was considered by Ellis Parker Weaver of New Haven, "In the Sunday School" by Dexter F. N. Cheever, secretary of the Rhode Island Junior Assembly, "In the Day School" by Sheafe Walker of St. Paul's School, Concord, N. H., and these addresses were followed by discussions. In the afternoon there was a general conference on "The Needs of the Church in New England and How the Brotherhood Can Help to Supply Them." John E. Bolan of Providence, president of the Rhode Island Assembly, was chairman, and those who took part were Victor O. Anderson of Boston, Rev. A. G. E. Jenner of Providence, J. Arthur Provost of East Boston, first vice-president of the Boston Local Assembly, and the Rev. Charles J. Sniffen of South Lee. After a praise service the conference was continued with these taking part: Graham L. Reynolds, Yale, 1910, and president of the New Haven Assembly; Walker Miller of Pawtucket; Cleighton Legge of Cambridge, and Professor Z. Coombs of Worcester. Supper was served in the parish house of St. Matthew's Church and in the evening at St. Mark's Church there was a preparatory service for Holy Communion conducted by the Rev. Roderick J. Mooney of Attleboro.

On Sunday afternoon there was an anniversary sermon at St. Matthew's Church by the Very Rev. Frank L. Vernon, Dean of St. Luke's Cathedral, Portland, Maine. In Association Hall there was a mass meeting with "Personal Responsibility" as the topic for consideration. Hon. Frederick W. Dallinger of Boston was chairman, and the speakers were the Hon. Edward C. Niles of Concord, N. H., and Mayor Logan of Worcester. In the evening there was a service at St. John's Church with several addresses, including one by the Rev. Walton S. Danker, the rector of the parish.

MISSION AT CAMBRIDGE, OHIO.

AN INTERESTING and very successful week's mission was recently conducted in St. John's Church, Cambridge, Ohio, by the Ven. J. H. Dodshon. The Holy Eucharist was celebrated every day, at an early hour. In the evening the typical mission service was held, in which questions about the Church, her ways, and the Bible were received and answered. St. John's Church has recently been put on an entirely new basis by the energetic measures of the Ven. J. H. Dodshon, and in consequence of this the outlook is most encouraging. An excellent offering was presented on Easter Sunday. Two brass candlesticks were received from a devoted Churchwoman, making now a total of four for the altar of St. John's. The Lenten offering of the children for diocesan and foreign missions was good for the size of the Sunday school. St. John's is now in charge of Mr. A. J. J. Gruetter, a former minister of the German Evangelical Synod of North America, who will be ordained to the diaconate in the near future.

NOTABLE SERVICE IN WASHINGTON, D. C.

NOTABLE in historic interest was the service at Mount St. Albans on the afternoon of Ascension Day, when Bishop Harding reminded a vast congregation that it was the first service held on the fabric of the Cathedral of SS. Peter and Paul. Ascension Day has always been connected with some special event in the Cathedral project.

The congregation sat upon the rough masonry of the floor of the crypt, which will be the underlying foundation of the Bethlehem chapel, when the vast temple is raised above the tops of the oaks of the Cathedral

close. The boys of the choir of the Cathedral School were grouped about this stone, singing for the first time on the actual material of the great church. The Bishop asked and answered the question as to the need of a Cathedral in Washington. He pointed out that a Cathedral is the greatest of missionary agents; that it is most fruitful of all Church organizations in its returns, and effective in any diocese. He said that a Cathedral, with its staff of trained and vigorous men, can do a work that no parochial organization can do. The service began when a long procession of the clergy of the diocese, with the choir, started from the north transept of St. Alban's Church. The line of march followed the imaginary walls of the Cathedral.

CHURCH CONSECRATED AT MANISTEE, MICH.

ASCENSION DAY was a day of twofold interest to the congregation of Manistee, diocese of Western Michigan. At that time the new rector, the Rev. Charles E. Freeman, assumed charge of the parish, coming from Lockport, N. Y.; and on the same day the church edifice was consecrated by the Bishop of the diocese.

The Church in Manistee has been especially unfortunate. Two former rectors have perverted to the Roman communion; and last autumn when the work was in a promising condition the church was badly damaged by a fire of unknown origin. The congregation at once pressed forward to rebuild their almost ruined house of prayer; they gave liberally; unsolicited aid came from many parishes of the diocese, and friends outside the diocese sent in contributions. The work of repair was well under way when the beloved rector, the Rev. Charles Donohue, was suddenly called away by death. Still the work went forward and now the realization of the congregation's hopes is attained. After fifteen years of struggling with debt and discouragement they see their church consecrated and the parish free from debt and a new rector in charge with every hope of forward progress. The Church now has a bright outlook.

CALLED TO MILWAUKEE.

ST. PAUL'S CHURCH, Milwaukee, has called to its rectorship the Rev. Holmes Whitmore, now rector of Christ Church, Dayton, Ohio. Mr. Whitmore is a graduate of Harvard University, from which he took the degree of A.B. in 1895, and that of A.M. in 1899, and of the Cambridge Theological School, which gave him the degree of B.D. in 1898. In the same year he was ordained deacon and a year later priest by the Bishop of Massachusetts, and served for several years as a curate at St. George's Church, New York. He has been rector of his present parish in Dayton since 1902, and is a member of the Standing Committee of the diocese, as well as president of the Dayton Convocation. He was for several years chaplain of the Third Regiment of Ohio National Guard. It is hoped that Mr. Whitmore may be able to visit the city during the present week.

MINNESOTA PAROCHIAL IMPROVEMENTS.

THE MEN'S CLUB of Gethsemane parish, Minneapolis, coöperating with the vestry, is taking steps to procure a rectory for the parish, and has the option on a fine residence on Park avenue, one of the best residence districts of the city and not more than six blocks from the church. The men of the parish are responding very liberally to the call for pledges.

OVER \$15,000 has already been raised for the proposed guild hall in connection with Christ Church, Redwing (Rev. A. Knieker-

locker, rector). The building it is estimated will cost \$20,000, and it is expected that work will be commenced this summer.

FUNDS HAVE been collected in St. Mark's parish, Lake City, for a new pipe organ and organ chamber.

MODERN improvements have just been made to the rectory of Emmanuel Church, Rushford.

FIFTIETH ANNIVERSARY OF ST. LUKE'S, MONTCLAIR, N. J.

THE FIFTIETH anniversary of St. Luke's Church, Montclair, N. J., was begun Sunday morning, May 1st, when Bishop Lines preached. The Sunday school had a special service in the afternoon, when the Ven. Frederick B. Carter, rector of the parish, and the Rev. Wm. P. Taylor of East Orange made addresses. On May 5th there was a parish reception, at which the rector and neighboring clergy made speeches. The rector preached an historical sermon on Sunday morning, May 8th.

In May, 1860, St. Luke's parish was incorporated. The church at that time was located in St. Luke's place. The building put up then was used for thirty years, but had never been consecrated because it had not been cleared of debt. The rectors have been the Rev. Henry Marsh, Rev. G. E. Davis, Rev. James Christal, and Rev. James L. Maxwell, who preceded the present rector. Mr. Carter's assumption of the pastoral duties was the signal of an awakening in the parish, and within two years the edifice was entirely renovated and the debt paid off. As the church up to that time had not been consecrated, and William Fellowes donated the site of the present structure, the ceremony was deferred until after the present structure was put up. In addition to this donation of the site, Mr. Fellowes was a generous contributor to the fund which went to defray the cost of erecting the new church. In 1889 the cornerstone was laid. The first service in the edifice was held in Advent of 1890, and two years later, the entire debt being lifted, the dedicatory exercises took place. Mr. Carter was recently appointed Archdeacon of Newark by Bishop Lines, in succession to the late Archdeacon Cameron.

NEW CHURCH OPENED IN BROOKLYN.

ALL DAY exercises marked the opening of the new church edifice of the Church of the Nativity, Ocean avenue, Brooklyn, Sunday, May 1st. In the morning the Rev. André Fleming, rector of the church, preached the opening sermon in the new structure; in the afternoon the Rev. Dr. H. C. Swentzel, rector of St. Luke's Church, Brooklyn, spoke before a large number of the congregation and at the evening service conducted by Dr. Fleming several infants were baptized. The opening of the new church marks an important epoch in its history. On May 3, 1899, the first meeting of the congregation was held in a private house at 228 East Twenty-ninth street. At the outset of its career the church was fortunate in securing the services of the Rev. C. M. Allen. At that time, a vacant store room at Flatbush and Avenue F served the congregation as a place of worship. Mr. Allen served as rector for two years when, in 1901, the Rev. Andrew Fleming became rector. He also acted as rector for St. John's Church, Parkville, dividing his time between the two. Following the incorporation of the parish in May, 1901, Mr. Fleming severed his connection with St. John's Church. The old church building, a frame structure in Kenilworth place, was erected at this time.

The new building is constructed of red brick, trimmed with white stone and terra cotta. It is of the Perpendicular style of architecture.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Death of Mrs. Eliza B. Faulkner.

ON APRIL 15TH, Mrs. Eliza B. Faulkner passed peacefully to her rest at 10:45 A. M., at the home of her son, Mr. S. S. Faulkner, in St. John's parish, Helena, Ark. Mrs. Faulkner's death removes one of the oldest and best beloved members of the parish. She was ever a faithful and devoted Churchwoman. Her son, Mr. S. S. Faulkner, is prominent in Church work at Helena and has for many years been the superintendent of the Sunday school and secretary and treasurer of the vestry. The remains were interred in Maple Hill Cemetery on the following Sunday afternoon, the burial service being conducted at St. John's Church by the Rev. Mr. Rightor.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Cathedral Anniversary.

THE SIXTY-THIRD anniversary of the founding of St. Philip's Cathedral Church, Atlanta, was duly celebrated on May 1st (St. Philip and James' Day). During this time the Church has grown from one small congregation to five self-supporting parishes and four missions.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

A Move for Stricter Marriage Laws—Notes.

THE MINISTERIAL Union of Wilmington has taken up the subject of stricter marriage license laws for Delaware; and the advisability of holding next autumn or winter special services either unitedly in one place, or simultaneously in the various congregations. A definite plan will be reported later at the June meeting.

THE TREASURER of the Board of Missions reports that ten parishes or missions in Delaware have completed or exceeded their apportionment for this year. Thirteen parishes or missions have completed or exceeded their apportionment for diocesan missions for the year.

THE RECTOR-ELECT of Christ Church, Dover, was instituted on the Sunday after Ascension Day by the Bishop. The Rev. Benjamin F. Thompson was Archdeacon of Reading and general missionary in the diocese of Bethlehem since 1902. Except in his first charge, Keyport, N. J., he has spent his ministry in Central Pennsylvania, working at Mauch Chunk, Ashland, and Birdsboro.

IN ST. ANDREW'S Wilmington, the Men's Club has held a successful series of meetings monthly through the winter. The closing one was held May 2d, with an address on taxation by Henry George, Jr., which was well attended.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Lancaster County Laymen Meet in Columbia.

THE LANCASTER COUNTY Churchmen's Association, composed of laymen of the several churches of the county, held a meeting in the H. M. North Memorial parish house of St. Paul's Church, Columbia. There was an attendance of sixty-one members, representing the churches at Lancaster, Mt. Joy, Mt. Hope, Manheim, Churchtown, Paradise, Leacock, Nickle Mines, Quarryville, Marietta, and Columbia. After a short business session in the Sunday school room those present adjourned to the auditorium on the second floor, where they partook of a fine supper. The speaker of the evening was J. W. B. Bausman, president of the Farmers' Trust Company, Lancaster. His subject was "Personal Service." It was decided to hold the annual meeting next autumn in St. James' Church, Lancaster.

KEARNEY.

A. R. GRAVES, D.D., Miss. Bp.

Church Improvements at Arapahoe.

A SCHEME for the renovation of St. Paul's Church, Arapahoe, is being energetically forwarded by the priest in charge, the Rev. A. J. R. Goldsmith. Electric lights have been installed, to be followed shortly by a new floor and other improvements.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Observance of Ascension Day—Death of Mr. S. K. Sneed—Other News.

EFFORTS WERE made by the Louisville clergy to secure a better observance of Ascension Day, with gratifying results; in some of the city parishes a special celebration of the Holy Eucharist was held at an hour sufficiently early to allow the presence of the vast majority who are employed during the week, and the attendance was excellent.

MR. S. K. SNEED, aged 69 years, a prominent banker of Henderson and one of the vestrymen of St. Paul's Church there, was found dead on Wednesday, May 4th, in a ravine near the river, having been missing from his home since Sunday evening, when he went for a short walk. He had been in ill health for some years and it is believed was temporarily unbalanced. Mr. Sneed was prominently identified with the Church in Kentucky, served on many of the diocesan boards and committees, and had been for some time a familiar figure at the annual councils. He is survived by his wife, who was formerly Miss Marianna Soaper, four daughters: Mrs. Starling H. Thompson, Mrs. William H. Soaper, Mrs. James Ewing Rankin, Jr., Mrs. Chapman Mason, and two sons.

THE REGULAR quarterly meeting of the officers and teachers of the Louisville Sunday schools was held in Calvary Church on the evening of Ascension Day, at which the special address was delivered by the Rev. Arthur Gorter, rector of St. John's Church, on "How to Increase the Attendance of Children at Sunday School and Church."

A NOTABLE feature of the parish meeting of the Church of the Advent, Louisville, was that the spacious auditorium of the new parish house was sufficiently finished to be used for the first time, and a brief service of thanksgiving was held there by the rector, the Rev. Harry S. Musson. The entire building will probably not be completed however, until some time during the summer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Two Brooklyn Anniversaries.

THE FIRST anniversary of the rectorate of the Rev. Andrew C. Wilson, rector of St. Paul's Church, Clinton Street, Brooklyn, was duly observed on Ascension Day, the vestry and other parish organizations making a corporate communion at the early celebration, which followed at 11 o'clock by a high celebration. By invitation of the rector, many of the congregation remained after the service to inspect the handsome vestments which were placed on exhibition in the choir room. At night a very large congregation took part in the solemn Evensong. In the procession were many visiting priests from Brooklyn parishes and several from other dioceses. The sermon was delivered by Rev. H. H. Bogert of Point Pleasant, N. J.

THE ANNIVERSARY of the dedication of St. Phoebe's Mission, De Kalb avenue, Brooklyn, was observed Thursday afternoon, May 5th, by the customary exhibition of the work of the children and exercises which were attended by a large number of persons interested in the work of this successful charitable

institution. It is twenty-four years since St. Phoebe's Mission House was erected adjacent to Fort Greene Park and the grounds of the Brooklyn Hospital as a memorial by A. A. Low of his daughter, Miss Henriette Low. Addresses pertinent to the occasion were made by the Rev. John Howard Melish of Holy Trinity and by Bishop Burgess.

THE TWO Brooklyn clergymen, the Rev. Walter De Forest Johnson and the Rev. George C. Groves, who recently underwent major surgical operations are doing well and fast recovering from the wounds.

MAINE.

ROBT. CODMAN, D.D., Bishop.

St. Mark's, Augusta, Free from Debt—A Visit to Mt. Desert Island.

THE SERVICES at St. Mark's Church, Augusta, on May 1st were occasions of special rejoicing, the last payment on the long standing debt having been made, while the new parish house is also free of any indebtedness. A large number received at the early celebration and at the second celebration the rector preached a practical and stirring sermon. At the close of the Eucharist a solemn *Te Deum* was sung by the choir. At a recent meeting of the vestry, the rector, Rev. Brian C. Roberts, was voted a three months' leave of absence. A generous purse of gold was the gift of the parish. He sailed with Mr. John C. Arnold, treasurer of the parish, on Wednesday, May 4th, on the *Canopic* for a tour in Spain, and will subsequently be present at the Passion Play at Ober-Ammergau.

BY SPECIAL request, the Bishop recently made a visitation of five days and six nights to the island of Mt. Desert, where, in addition to the extensive work among the annual frequenters of this great summer resort, a very important work among the regular residents is going on. On Thursday evening, April 14th, a reception was tendered the Bishop by the rector, vestry, and congregation of St. Saviour's parish, Bar Harbor, in the spacious choir room, at which nearly two hundred were present. During his sojourn on the island, the Bishop visited St. Jude's, Seal Harbor, St. Mary's-by-the-Sea, Northeast Harbor, the Church of Our Father, Hulls Cove, and several mission stations. The interest in the Church on the island, especially among men, is marked. Another priest, could means for his maintenance be provided, could be profitably employed. Prejudice against the Church is rapidly disappearing. At Bar Harbor, on alternate Mondays, the Congregational, Baptist, and Methodist ministers meet with the clergy of St. Saviour's and the Church of Our Father for consultation in regard to matters pertaining to civic righteousness, etc. There is no compromise of ecclesiastical principles, and an admirable unity of thought and purpose prevails in regard to progressive work.

MARYLAND.WM. PARET, D.D., LL.D., Bishop,
JOHN G. MURRAY, D.D., Bp. Coadj.**Various Lectures and Meetings in Baltimore—Personal Mention.**

AN EVENT of unusual interest was the lecture given at Lehman's hall, Baltimore, May 2d, by Mrs. Albert L. Sioussat, president of the Maryland branch of the Woman's Auxiliary, on "The Old Manors of Maryland." Mrs. Sioussat, who is chairman of the historical research committee of the National Society of Colonial Dames, illustrated her lecture with a number of colored photographs. The proceeds of the lecture will go toward furnishing a room in the Hospital for the Women of Maryland as a memorial to Mis-

tress Margaret Brent, one of the most prominent figures in the early Colonial history of Maryland, the executrix of the first governor of Maryland and the first woman in the state to be granted the power of attorney.

THE REV. HERBERT PARRISH, rector of St. Luke's Church, Baltimore, delivered a lecture in the parish hall, April 28th, on "A Summer in England." The lecture was illustrated with views of London, Oxford, Cambridge, and the Cathedral towns, and was given under the auspices of the St. Luke's Branch of the Auxiliary and the Men's Club for the benefit of the missionary fund.—THE ANNUAL service of the Woman's Auxiliary of St. Luke's was held in the Church on the evening of the Feast of SS. Philip and James, May 1st, with a sermon by the rector. The Rogation Days, May 2-4, were observed at this Church by a series of three "Conferences" on the general subject, "Religion and Life," conducted by Rev. Augustine Elmendorf, rector of Holy Cross Church, Jersey City, N. J.

AT THE meeting of the Clerical Association of Baltimore, held May 2d in the parish house of Emmanuel Church, the Rev. Robert P. Kerr, D.D., a Presbyterian minister of Baltimore, delivered a very interesting address on "Church Unity From the Presbyterian Point of View."

THE REGULAR bi-monthly meeting of the Junior Local Assembly, B. S. A., was held at the Church of the Ascension, Baltimore, on the evening of Ascension Day, May 5th. Addresses were made by Mr. J. Reany Wolfe on "The Attitude of a Junior Toward the Senior Chapter," and by Rev. John L. Jackson of St. Paul's Church, Baltimore, on "The Boys' Work."

PROFESSOR PHILIP OGDEN, Ph.D., a member of the faculty of the Johns Hopkins University, has resigned, and has accepted an appointment as professor of the Romance languages in the University of Cincinnati, Ohio. Dr. Ogden, who is a well-known Churchman, a son of Rev. Charles T. Ogden, honorary canon of St. Luke's Cathedral, Portland, Maine, has devoted much time to music, and is at present acting organist and choirmaster of Christ Church, Baltimore. He expects to begin his new duties in September next.

PROF. ARTHUR E. JONES, for the last year organist and choirmaster at St. Anne's Church, Annapolis, has resigned to accept a similar position at St. Mark's Church, Toledo, Ohio.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mortgage Burned at New Bedford—Thefts from Boston Churches—Notes.

A MOST interesting service, at which the mortgage which has been on the property was



burned, was held in the parish house of St. Martin's Church, New Bedford. The mortgage, which was for \$3,200, has been on the church building and rectory for some time and it had been the Rev. Francis B. Boyer's earnest wish that this indebtedness be wiped out at the earliest possible time. Some time ago a generous member of the parish promised a gift of \$1,500, provided the parish would raise the remainder, with the result that the sum of \$2,000 was soon raised. At the exercises which saw the last of the mortgage Mr. Boyer presided, and a guest was the Rev. Ivan C. Fortin, the rector of St. James' parish, who made an address. Financially and numerically St. Martin's parish is making splendid progress under the leadership of its present rector.

A THIEF entered the Church of St. John the Evangelist, Boston, a few nights ago and stole a brass candlestick off the altar; but a woman who witnessed the theft followed the man and when she met an officer had him arrested. The candlestick was recovered.—A THIEF also entered the rectory next door to St. Stephen's Church, Boston, and stole a cassock, put the vestment on, and walked through the street. The fact that the garment was much too large for him led to suspicion and the stolen article was accordingly returned to its proper owner.

ANNOUNCEMENT is made that the Very Rev. Frank E. Aitkins, Dean of Trinity Cathedral, Michigan City, Ind., is coming to the Church of the Advent, Boston, on June 1st, as curate, succeeding the Rev. Mr. Mitchell, who went back to England a few weeks ago. Mr. Aitkins is a graduate of the Berkeley Divinity School.

MR. HENRY B. CHAPIN, for several years senior warden of St. John's Church, Jamaica Plain, Boston, died May 7th. He was a native of Springfield, a graduate of St. Mark's School and of Harvard University. He was constantly doing some act of kindness for those less fortunate than himself.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Special Service at Kenosha—Death of Capt. George R. Wright.

ON THE evening of Ascension Day the Knights Templars of Racine and Kenosha attended service in St. Matthew's Church, Kenosha, at the invitation of the rector of the parish. The service was conducted by the Rev. Dr. R. C. Hindley of Racine, the sermon being preached by the Rev. Fred Ingley, rector of St. Matthew's. The offering was given to the Kenosha Hospital.

CAPT. GEORGE R. WRIGHT, a veteran of the Civil war, and a faithful communicant for many years of Trinity Church, Wauwatosa, died on Friday, the 6th inst. Captain Wright was a graduate of Racine College in the De Koven days, and relating reminiscences of Dr. De Koven and of the "old days" was his greatest delight. He was familiar with the students of Nashotah of fifty years ago and likewise recalled their names from time to time. His mind, somewhat clouded of late years, was always clear when Racine and Nashotah were mentioned. A requiem was celebrated at Trinity Church, Wauwatosa, by the Rev. Carlos E. Jones, rector, on the morning of the funeral. His body was laid to rest on the 8th inst. in Forest Home Cemetery, Milwaukee, the service being said in the chapel by the Rev. John White, rector of Oconomowoc, whose wife was a niece of the deceased.

MINNESOTA.

S. C. DESALL, D.D., Bishop.
Personal Mention.

THE REV. L. R. S. FERGUSON, rector of the Church of the Messiah, St. Paul, has been ap-

pointed a member of the Board of Visitors to State Institutions by Governor A. O. Eberhart. Mr. Ferguson is also chaplain of the First Infantry, Minnesota National Guard.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Interesting Occasion at Jersey City Heights.

A PARISH reception was tendered to Rev. Dr. and Mrs. E. L. Stoddard on April 29th in honor of the fact that the rector emeritus and his wife have completed a third of a century's work in St. John's Church, Jersey City Heights. During that time the parish has grown from 106 communicants to over 2,000, including the 300 in the parochial mission. A rectory is now being completed just south of the church, to cost \$16,000, about \$5,000 of which was raised last week. The present rector, the Rev. George D. Hadley, will occupy the house in the autumn.

NEW YORK.

DAVID H. GREER, D.D., Bishop.

Assyrians Confirmed at Yonkers.

AMONG a class of fifty-three confirmed by Bishop Greer at St. Andrew's Memorial Church, Yonkers, on the Third Sunday after Easter were four Assyrians.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Patronal Festival of St. Mark's, Seattle.

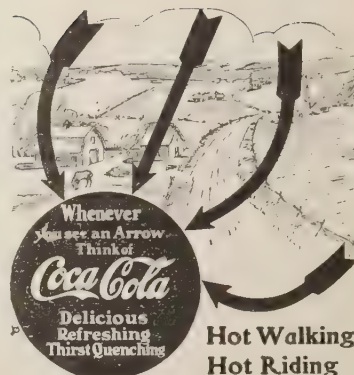
ST. MARK'S, Seattle, observed its patronal feast day on the Sunday preceding St. Mark's Day, the features being a corporate communion of the parish and a sermon by Bishop Paddock. A dinner for the men of the parish, at which 150 sat down, was the occasion for great enthusiasm. At this dinner Bishop Keator launched a movement looking to the endowment of the episcopate and the organization of the district into a diocese.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Diocesan Missions Study Class — Session of the Erie Archdeaconry.

THE LAST meeting for the season of the Missions Study class under the direction of the Woman's Auxiliary of the diocese took place on Friday, April 29th, at St. Andrew's Church, Pittsburgh. The subject for consideration was "Methods and Plans for Our Work in China." Three papers were read on the sub-topics, "The Evangelistic and



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Medical Methods"; "China of To-Day and of To-Morrow"; and "Aim and Plan of Our Church in China," by Mrs. C. M. Young of Oakmont, Mrs. Hirsch of St. Peter's, Pittsburgh, and Miss Rose Edsall of St. Andrew's. The annual business meeting formed part of the programme for the day, and officers were chosen for the ensuing year as follows: Chairman, Miss E. S. Wade, Oakmont; vice-chairman, Mrs. W. L. Fickes, St. James' Memorial, Pittsburgh; secretary, Mrs. C. A. Bragdon, Homestead. The general subject for next year's study is, "The Church's Mission to the Mountaineers." The offerings were given to the Rev. J. W. Nichols for the Catechetical School at Shanghai, for the training of Chinese evangelists.

THE SPRING meeting of the Archdeaconry of Erie was held in Grace Church, Ridgway, of which Archdeacon Radcliffe is the rector, May 2-3d. Bishop Whitehead presided. Reports showed an encouraging condition as to missions, and contributions from the parishes for diocesan missions have increased one-third over last year's amount. Much enthusiastic interest was shown in the proposed division of the diocese.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Date of Convocation Changed—Results of the L. M. M.

THE BISHOP will return to Spokane early in May. The Convocation for the district will be held in the Cathedral, Spokane, on Tuesday and Wednesday, May 31st and June 1st, instead of May 10th and 11th. The Bishop has quite recovered from his recent illness.

AT THE union meeting held in North Yakima on Sunday last the various financial committees appointed on April 7th at the Laymen's Missionary meeting and banquet reported as a result of the canvass among the men the sum of \$5,500, with two more committees to hear from. Union missionary meetings have been held in many of the smaller towns in the district, and in the missions of the Yakima where it was found impossible to hold the union meetings Archdeacon Bywater has been giving as a lecture (taking the place of the sermon at Morning or Evening Prayer) the salient points of the movement as presented by the speakers at the Yakima meeting.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Miscellaneous Items of Parochial and Personal News.

THE Rev. J. HOMER DEIS, late rector of St. Michael and All Angels', is doing temporary work in connection with St. Paul's chapel, Trinity parish, New York.

THE Brotherhood Chapter of St. Margaret's Church, Washington, has the following officers for the ensuing year: Director, S. A. McCarthy; vice-director, Clarence Hensley; secretary and treasurer, W. S. Wingate.

AT THE Home for Incurables in Georgetown the Brotherhood Chapter of St. John's Church assists in conducting services each Sunday afternoon.

THE ANNUAL diocesan missionary meetings were held in St. Mark's Church, Washington, on May 11th. The speakers and topics were: Mr. Thomas Nelson Page of St. John's parish, Washington, "City Work"; Mr. Arthur S. Brown of Rock Creek parish, "Suburban Work"; and Hon. Blair Lee of Silver Spring parish "County Work."

ON SUNDAY, May 8th, was held the thirtieth annual rally of all the Sunday schools of the diocese at the following centers: Epiphany Church at 4 P. M., when the Rev.

G. Otis Mead of Virginia delivered the address; at Christ Church, Georgetown, 9:30 A. M., when the Rev. Harold Morse of New Jersey was the speaker. The offering on both occasions was for the Bell Home.

THE CONGREGATION of Calvary Church, Washington, have just added to the furnishings of their church an oak reredos, designed and built by men of the church under the direction of Charles E. Lane. This reredos, which is 14 feet high and 8½ feet wide, practically completes the handsome altar, which was built under the same conditions five years ago.

THE SPRING Archdeaconry meeting was held May 4th at Ascension Church, Washington, when the Holy Communion was celebrated. The members of the Archdeaconry afterward met in the parish hall, about forty being present. The Bishop presided. The Rev. Mr. Nelms, as one of the committee on Sunday observance, gave a resume of what the committee had done, and the Rev. Mr. Howden read an interesting report on the condition of the district jail. A resolution

was offered by Archdeacon Williams that the time was ripe for the present archidiaconal arrangements to be changed in favor of the creation of an Archdeacon who should be entirely free from parochial cares and able, therefore, to devote his whole time to the work. It was decided to offer this as a motion to the forthcoming convention.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Move for an Endowment for Grace Church, Amherst.

GRACE CHURCH, Amherst, Mass., was organized in September, 1864, under the inspiration and guidance of the late Bishop Huntington, who was a graduate of Amherst College and had his summer home at Hadley, at no great distance from Amherst. The Church, since then, has ministered not only to the Church people of the village, but also to the students of Amherst College and of the Massachusetts Agricultural College, numbering in all some 900, of whom perhaps 100 are Churchmen. It has not been so placed



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financially that it could enter into the great opportunities presented very fully, nor is it likely to be so in the near future without some permanent endowment fund. An effort is being made to raise the sum of \$50,000 to be vested in the trustees of the diocese, the income of which shall be payable to the parish toward the rector's salary and other expenses, according to the discretion of the Bishop of the diocese and the vestry. Lest an endowment should at some time render the parish itself supine in the giving of money for its own support, it is proposed that the payment of the above-mentioned income shall be conditioned upon the raising of some specified amount annually by the parish itself. The appeal is signed by Wilford L. Robbins; George D. Olds, secretary of the faculty, Amherst College; George F. Mills, Dean of the Massachusetts Agricultural College, the rector of the parish, and others. It has the cordial approval of Bishop Vinton. Subscriptions may be sent to Mr. L. D. Hills, president of the First National Bank, Amherst, Mass.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Rochester and Buffalo Archdeaconry Meetings—All Saints', Lockport, Rebuilt.

THE ARCHDEACONRY of Rochester met in St. Paul's Church, Rochester, on Friday, April 29th. The Bishop presided at the business session. Archdeacon Davis explained at length the proposed system of grouping the mission stations, some account of which has already appeared in these columns. The reports from missionaries generally showed gratifying results for the year's work and encouraging prospects for the future. The Rev. William L. Davis, whose term of office expired May 1st, was nominated by the committee and appointed by the Bishop to serve another term of three years as Archdeacon. The following were elected members of the Missionary Board of the Archdeaconry for the ensuing year: The Rev. Edward P. Hart, Rev. John B. Hubbs, D.D., and Rev. F. C. Woodard, and Messrs. John Young, Albert T. Bacon, and Eugene C. Denton; secretary, Rev. Alfred Brittain; treasurer, Mr. Albert C. Walker.

THE SIXTEENTH annual meeting of the Archdeaconry of Buffalo was held in Grace Church, Buffalo, on April 27th. The entire forenoon after the celebration of the Holy Communion was occupied by the reports of the secretary of the Missionary Board, the treasurer, and the Archdeacon. An interesting feature was the work among the Indians on the Cattaraugus reservation, whose growing attachment to the Church is evidenced by the continually increasing proportion of the mission's expenses paid by themselves. The afternoon session was chiefly devoted to reports from those clergy in the field, many of whom were present. They were inspiring and encouraging. To stimulate the Advent offering a resolution was passed empowering the Missionary Board to set aside such portion thereof as it may see fit, toward the repair or erection of a mission church, or churches. The former board was reelected. A feature of the Archdeacon's report was the places, not established missions, to which he goes once a month on a week night. Another item was that several villages have requested services which cannot at present be supplied.

ALL SAINTS' CHAPEL, Lockport, destroyed by fire in December has been rebuilt and will be ready for occupancy the coming week. The congregation has been cared for by Grace Church during the interval. The Rev. W. N. Pierson of Buffalo takes charge of this work June 1st.

A MEMBER of St. Paul's parish, Buffalo, has presented to the rector, the Rev. Jacob A. Register, D.D., an electric stanhope for his personal use.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE RECTOR of a parish in the diocese of South Carolina asks: "When were vested choirs introduced in Europe, in England, and in the United States?" "What are the best books on the history of Church Music?"

We take it for granted that our correspondent means by "vested choirs" those composed exclusively of boys and men. In this country the term is now somewhat ambiguous, as there are numbers of "mixed choirs" of women, boys, girls, and men, vested in cassocks, cottas, and surplices of various kinds.

The history of vested male choirs takes us back to the Temple service. In referring to the similar characteristics of Christian and Jewish choral worship, Latrobe in his *Music of the Church* tells us that the singers in the Temple service, who were generally Levites, "stood in the desks while they sang," and that they were "clothed in white linen." It is reasonable to suppose that vested choirs of boys and men have been employed in religious worship ever since the organization of the ancient Temple choir.

The Church of England did not break with the old choral customs at the time of the Reformation. A full description of the "Ornaments of the Ministers" is given in the Ritual Introduction of Blunt's celebrated work, *The Annotated Book of Common Prayer*. The traditional choir vestments were not discarded at the time of King Edward VI., and with the exception of the period of Cromwell vested male choirs have been more or less in use in England ever since the making of the Prayer Book.

There was a time, however, just before the Oxford Movement, when choral affairs in England were in a terrible condition, and when choirs of repute were only to be found in Cathedrals and royal chapels. Archdeacon

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Baily, writing in 1826, said, "Music is rarely used in the services." In many cases choirs consisted of a heterogeneous collection of school children, often charity children, who were musically ignorant and vocally untrained. They, we are told, "made the bare walls ache with the screech of their discord." As far as parish choirs are concerned, we may date their revival and reorganization from the Tractarian epoch.

In this country vested male choirs came into use about the year 1840. As far as we know, the first choir composed exclusively of males was that of St. Thomas' Hall, a boarding school for boys at Flushing, L. I., N. Y. The rector was the Rev. Francis L. Hawks, who was also rector of St. Thomas' Church, New York City. In 1840 there was a choir of twenty-four men and boys at the Flushing school. They wore surplices, and in the school chapel all parts of the choral service were sung with the exception of the Psalter and the Creed.

Among the earlier choirs were those of the Church of the Holy Communion, New York (organized in 1846 by Dr. Muhlenberg), and of Trinity parish, where the male choirs at St. John's chapel, Trinity chapel, and Trinity Church were organized between 1855 and 1865.

One of the old choirs was founded by the Rev. Dr. Porter at Charleston, S. C. The choir of the Church of the Advent, Boston, was organized about the year 1850. The male choir of St. Mark's Church, Philadelphia, dates back probably as far as 1855.

A church that was very prominent in the early history of the choral service in this country was that of the Holy Cross, Troy, N. Y., the cornerstone of which was laid in the year 1844. It is claimed that the choral service was first introduced on this side of the Atlantic at the Church of the Holy Cross. The choir, however, was not composed ex-

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clusively of boys and men, in fact (unless we are greatly mistaken), Dr. Tucker, the rector, never employed boys' voices at all.

In regard to histories of Church Music, there is a decided lack of such works. Latrobe's book, already mentioned, is out of print, and cannot be had. The same may be said of Jebb's celebrated work, *The Choral Service of the United Church of England and Ireland*. The student of ecclesiastical music is obliged to read a vast number of books in order to cover the whole field. Among the more important we may mention the histories by Naumann, Burney, and Hawkins, the great Oxford History of Music, and the new edition of Sir George Grove's *Dictionary of Music and Musicians*.

The Magazines

THE ISSUE of the *Literary Digest* for April 23d is unusually good, even for that bright and up-to-date publication. The various topics of the day are intelligently and concisely treated, and that not in a one-sided manner. The latest results of science and invention are told, including in this number such diverse articles as the comet, "Inoculation Against Typhoid," the "Trackless Trolley," radium, and railway forestry. Under the heading "The Religious World" the Roosevelt incident in Rome is given attention, "Sunday Rest in Pittsburgh" is discussed, and Prof. Hilprecht is warmly defended by Dr. Buckley with relation to his recently discovered Deluge tablet. There are articles on Letters and Art, a "Guide to New Books," and a large variety of other reading matter.

I THINK the most pathetic challenge among the strong challenges that come to us in the Mohammedan religion is that call to prayer five times a day, says S. M. Zwemer in the *Sunday School Times*. It rings out over the great Mohammedan world. To the tourist, who thinks superficially, it sounds very beautiful; but to the missionary, who lives and loves and labors among these people, it is a thrust to the heart every time he hears it. Listen! "God is great, God is great"; and the heart of the missionary says "Amen." And then there rings out from ten thousands of minarets every day, "There is no God but Allah, and Mohammed is God's prophet," and the name that is above every other name is not honored. "There is no name so sweet on earth, no name so sweet in heaven," as the name of Jesus Christ. You and I say: "Thou, O Christ, art all I want"; but you have only to stand face to face with these people for a year, or for a few months, to know that they are hungering or dying for that name and that salvation.

And does not the challenge come to us to give them Christ every time we hear the call to prayer? At Bethlehem, where Christ was born, it rings out to-day: "Mohammed is God's apostle." At Mecca, where Mohammad was born, not a single Christian of us dared to accept the challenge, has dared to go and die, to say that Jesus Christ is the true prophet and the true priest and the true king.

IF YOU HAVE words of love, affection, sympathy, or forgiveness, keep them not for ears that cannot hear, for hearts that cannot feel, that do not need them. Speak them now. Let them speed upon their mission while the ears can hear and the hearts can feel. They may smoothe the rugged paths of tired and bleeding feet; they may bind up the wounds of a broken heart; they may give new life and courage to weary, grief-stricken souls, sinking under the burdens and oppressions of life. Speak them to-day, and in the hour of need your blessing will return to you an hundred fold.—*Star Light*.

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SAPOLIO

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